A ZINE

web3privacy
now

WE NEED PRIVACY. PRIVACY NEEDS US.

# A ZINE

# WELCOME TO NEO-CYPHERPUNK ERA

A ZINE

THIS TWO PAGES ARE FOR HARD COVER ------ WEB3PRIVACYNOW ----- CYPHERPUNKZINE.WTF

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NOTES

DATE

LOCATION

W3PN.ZIP
VOL 2

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PARENTAL ADVISORY EXPLICIT CONTENT

WE NEED PRIVACY. PRIVACY NEEDS US.

# A ZINE
# W3PN.ZIP

# VOL 2

WE NEED PRIVACY. PRIVACY NEEDS US.

# A ZINE

A zine is a strange object. Too loud for a library. Too serious for a coffee table. It lives in backpacks, on studio floors, tucked between laptop screens at hackathons.

This one is about privacy, freedom, and the tools we build to protect both. It's about the people writing code in the margins of a world that wants everything logged, tracked, and sold. It's about old ideas — cypherpunk ideas — finding new bodies to live in.

Every page was made to be torn out and loved separately. A quote to carry in your pocket. A collage to stare at. An essay to argue with.

We made it for developers and dreamers. For activists and artists. For anyone who looked at the digital world and thought: this was supposed to be ours.

Keep it. Pass it on. Don't throw it away.

**web3privacy now**

Activism. Care. Solidarity. With unified efforts, we aim to create profound political and social change toward a more equitable, decentralized and freedom-respecting digital commons.

web3privacy now

# manifesto

## WE HAVE THE TOOLS TO BUILD A WORLD WHERE...

PEOPLE FROM CAMBODIA TO THE CZECH REPUBLIC ARE PROTECTED.

ANONYMOUS ENGINEERING IS THRIVING.

BIG TECH HAS NO POWER OVER US.

PEOPLE RESIST SURVEILLANCE THROUGH DECENTRALIZATION.

FINALLY, THE INTERNET CAN BE FREE AGAIN.

UNDEMOCRATIC REGIMES ARE POWERLESS.

THE WEB3 COMMUNITY IS STRONGER AND MORE UNITED.

UX/UI OF PRIVACY SOLUTIONS IS INTUITIVE, PRICE AND SPEED ARE OPTIMAL.

MILLIONS HAVE BECOME CYPHERPUNKS.

SELF-CUSTODY, IDENTITY, COMMUNICATION, STORAGE
AND INFORMATION TRANSFER BELONG TO THE USER.

EVEN QUANTUM COMPUTERS ARE INCAPABLE OF CRACKING ANONYMITY SET.

## UTOPIA, OR DYSTOPIA? YOU CHOOSE.

YOU CAN FORGET YOURSELF IN THE NEW AIRDROP, HAPPILY EXCHANGING JPEGS,
STORING YOUR SAVINGS ON CEXS, DRINKING SPONSOR COCKTAILS AT CONFERENCES
AND SHILLING A NEW COIN.

OR YOU CAN TAKE RESPONSIBILITY FOR REAL DECENTRALIZATION A RETURNTO THE ROOTS
OF THE IDEOLOGY OF CHANGING THE WORLD, THE INTERNET, AND PEOPLE FOR THE BETTER.

MOVING AWAY FROM THE VULTURE CAPITALISM, STATE OPPRESSION AND INTERNET MONOPOLIES.

## AT WEB3PRIVACY NOW WE CHOOSE THE SECOND PATH



/// READ ONLINE : CYPHERPUNKZINE.WTF /// WELCOME TO NEO - CYPHERPUNK

(o>ᴗ<o) MAY A HUNDRED SHIPS SAIL, MAY A THOUSAND FLOWERS BLOOM. 修身齊家治國平天下。 W3PN <3

web3privacy now

# ENJOY DIGITAL FREEDOM TOGETHER

## NEO CYPHERPUNK SUMMIT

*The Neo-Cypherpunk Era* begins now.

**FREE * AS IN FREEDOM**

**DEMOCRATIC INTERNET, OPEN PROTOCOLS, PRACTICAL PRIVACY TOOLS FOR DAILY ACTIVISM, DIGITAL SOLIDARITY & AUTONOMY**

**SUN 14 JUN 26**

CYPHERPUNKZINE.WTF // READ ONLINE

## *Carrying the torch from the first generation*

### Generational Change

The world is constantly in a state of change. The nature of activism has been transformed by the internet—a single social media post can bring millions of people into the streets. The term "Cypherpunk" was coined 30 years ago by Jude Milhon. It means taking an active role within a connected world. It is the empowerment that comes with privacy, solidarity, and cryptography. Back then, the internet was in its infancy. To say that It has changed over 30 years is a gross understatement. — mobile phones, TikTok, online gaming, blockchain, and LLMs have redefined our world, with the human-as-a-product at the center. This hyper-connectedness requires a fresh & new approach to cypherpunk—one that is culturally relevant for 2025.

NEO-CYPHERPUNK MOVEMENT WELCOMES NEWCOMERS FROM EVERY CORNER OF THE WORLD, YOUNG & MATURE, NON-TECHNICAL & TECHNICAL TO CELEBRATE HUMAN AGENCY ON THE INTERNET.

### Starting Point: One Tool is Enough

We live in a world surrounded by online critics. They add stress to the use of liberation technologies. Especially against a backdrop of media focused on negative news and social media battles. The time has come to reclaim our right to joy. You don't have Linux or the Tor Browser? No problem. Start small - try a private browser like Brave or a Google alternative search engine - StartPage, DuckDuckGo... Neo-Cypherpunk can start with an AdBlocker — a simple tool for the mindful care of your attention, a way to disconnect from the advertising-driven internet. This new movement doesn't discriminate by technology — it embraces all levels of neo-cypherpunk maturity, from curious newcomers to seasoned practitioners. Its goal is to counter toxic criticism and foster connection through care and mutual support.

In the Soviet Union, group competitions would be held and a medal awarded to the winner as a way to instill in workers the will to produce. This "hero of effort" game rewards work with fun and honor rather than material. The gamification of labor was delayed in capitalism. Since Homo economicus is motivated by material interests instead of fun, capitalism did not need another incentive mechanism. Since the 1990s, wages have not been the only incentive for economic activity. So-called "funsultants" have sprung up and advocated for "funification." Capitalism today is faced with the task of transforming the extrinsic motivation of material goods into the intrinsic motivation of fun.

NOT ONLY DO PLAYER-PRODUCERS SIMULATE SIMULATIONS, THEY PROPEL THEM OUT INTO THE REAL WORLD SO THAT REALITY BECOMES THE PLAYGROUND OF THE VIRTUAL. — CELIA PEARCE

THE VISUAL INTERFACE OF METAPHOR HAS BECOME THE TACTILE INTERFACE OF PATAPHOR. // DESCARTES : TO BE A RATIONAL BEING MEANT TO EXCLUDE IMAGINATION. /// RECONSTRUCTING BODIES INTO NEW DIGITAL BLUE-COLLAR WORKERS

### The Return of the Magic Circle

Baudrillard points out that humans under late capitalism do not consume goods, but instead the "gap" or the "difference" between goods. Veblen discovered a similar phenomenon a hundred years ago: expensive "Veblen goods" sold better if priced higher — consumed not for their utility but as a marker of status. This conspicuous consumption can now be seen in all classes. Today, goods are consumed not for their utility, not even for their value as a sign, but as an experience. Whereas in industrial societies humans adapted to machines, in information societies machines adapt to humans. If the union of humans and machines meant labor in the past, today it means entertainment.

But a good number of players went to internet cafes after work and continued to play the exact same game. It was sincere play. Kücklich calls play that has become labor "playbor." Modding, which gamers enjoy as a mere hobby, produces enormous profit for corporations. Terranova states that play becomes "free labor" when "knowledgeable consumption of culture is translated into productive activities that are pleasurably embraced and at the same time often shamelessly exploited." Today's digital industries are living off of what "prosumers" produce through play and make available for free. In the past, utopian socialists argued that under socialism, labor would become play. Today, their utopia is being materialized — not according to the tenets of socialism, but rather in a capitalist way.

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Manifesto — w3pn.zip Privacy Residency 2026 — Berlin, July 15 – August 6 Newsletter — < https://news.web3privacy.info > Privacy Academy — free open-access privacy education W3PN Explorer — privacy project database W3PN_Hacks — collaborative hackathon Ethereum Cypherpunk Congress — Buenos Aires 2025, Mumbai November 2026 Neo-Cypherpunk Summit — Berlin, 14 June 2026, Funkhaus

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## Rethinking Freedom in the Digital Age: The Rise of the Carepunks

Privacy is a fundamental human right, woven into national constitutions and protected by laws that upheld liberty, dignity, and autonomy. Rooted in the physical, analog world, It forms the foundation of a free society—one where individuals can live, think, and express themselves without fear.

However, as we transition into the digital age, these foundations are rapidly eroding. The rise of data-driven economies and algorithmic systems—controlled by powerful entities driven by profit and influence—erodes individual agency, control, and self-determination. Privacy is the foundation of a free society—where people live, think, and express without fear.

"We must reclaim human agency in an algorithmic world."

To safeguard the fundamental principles that have historically protected our rights, it is imperative for individuals to actively engage and collaborate in finding more effective ways to advocate for freedom in the contemporary digital landscape.

The challenge of our time is to balance between leveraging the immense potential of technology but ensuring that this does not come at the expense of privacy, autonomy, and justice. Technology is the most powerful force transforming our world…and remains our single greatest lever to shape our collective future…

Reality is defined not just by who we are, but how we connect. — Tang & Weyl, Plurality book, 2024. The fight for privacy is the fight for autonomy, dignity, and the preservation of what it means to be human in the digital age.

Welcome to the conversation.
The future depends on it.

## A BRIEF HISTORY OF CYPHERPUNK AND HACKER CULTURE

There is a particular kind of person who, when told something is impossible, builds it anyway. The cypherpunks were that kind of person, organised. In 1992, Eric Hughes, Timothy May, and John Gilmore started meeting in a small Oakland office.

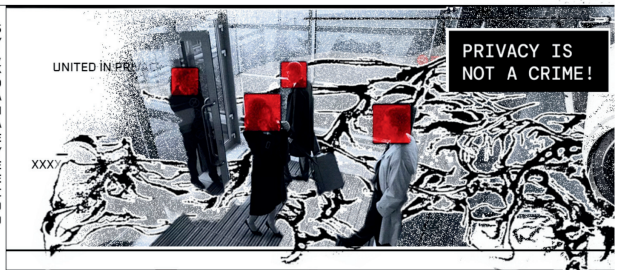
The cypherpunk movement, rooted in Eric Hughes' 1993 manifesto, held that cryptography is a political act: writing code to protect privacy is itself resistance to centralized power. That conviction produced. PGP, Tor, BitTorrent, and ultimately Bitcoin and Ethereum. But its emphasis was on the sovereign individual, the lone cryptographer building tools in defiance of the state.

# web3privacy now

A FREE, OPEN-ACCESS PLATFORM OFFERING PRIVACY EDUCATION FOR EVERYONE—TECHNICAL OR NOT. THE GOAL: MAKE PRIVACY A PRACTICE, NOT A MYSTERY.

**Labor as Play** After the seventeenth century, play disappeared from all areas of life in the West. Labor lost the attributes of play. According to Marx, capitalist labor is "alienated" labor: labor belongs to the capitalist who pays wages. The lives of the laborers themselves begin the moment they leave the factory door. This is why they try to put down their tools and leave work as if they are thunderstruck when the bell rings. Humans create with sincerity and desire, not out of materialistic necessity. That the attempt to turn labor into play was first made in a socialist society is not a historical coincidence.

THE BOUNDARIES BETWEEN PLAY AND PRODUCTION, BETWEEN WORK AND LEISURE, AND BETWEEN MEDIA CONSUMPTION AND MEDIA PRODUCTION ARE INCREASINGLY BLURRING. IN THE PROCESS, THE SACRED 'MAGIC CIRCLE' IS ALSO BEGINNING TO BLUR.

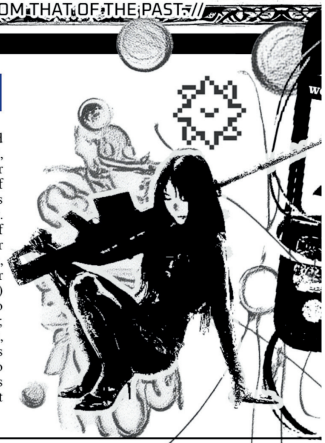



MACHINES HAVE EVOLVED INTO PSEUDO-LIFE. //THE INTERFACE OF THE INFORMATION REVOLUTION PRESENTS MACHINES AS IF THEY ARE ALIVE.//DIGITAL ANIMISM SPAWNS A TYPE OF INTERFACE DIFFERENT FROM THAT OF THE PAST.//

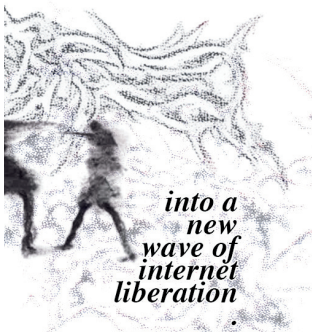
## The Extinction of the Magic Circle

Chin Jungkwon

In Homo Ludens, Huizinga writes that "civilization arises and unfolds in and as play." Almost every human activity — political, economic, cultural — was originally conceived in play. Labor was accompanied by play and festivities. Scholarship grew out of puzzles in which sages dueled with their sagacity. Even wars were a sort of sport. An enormous magic circle hung over reality. But at some point in history, humans became incapable of playing. What drew the magic circle away from reality? Weber says our era is characterized by "intellectualization, rationalization, and disenchantment." The rationalization of labor after the Industrial Revolution (Taylorism and Fordism) completely stripped labor of its playful attributes. The Homo ludens of the past became Homo sapiens, who lacks imagination; Berufsmensch, who thinks only of work; and Homo economicus, who suppresses all desire and emotion for the sake of his interests. However, as society evolves from industrial to postindustrial logic, the magic circle that disappeared is returning. This change is accelerated by digital technologies that superimpose the virtual on reality, such as VR & AR.



**Play as Labor** Gamification combines labor and play into one so that work can be seen as fun. In gamification, labor adapts to play. However, in this possibility of turning labor into play lies the reverse: turning play into work. Yee asserts that video games turn play into labor. "Video games are inherently work platforms that train us to become better game workers. And the work being performed in video games is increasingly similar to the work performed in business corporations."The paradox of MMORPGs is that even as we say it is a world we can escape after work, in reality it works us to exhaustion. Many players consider gaming as duty, tedium, and another job. An extreme case is players hired by game companies to play games as a profession. Dibbell did a thought experiment: if they considered gaming as work, they would avoid it.



*into a new wave of internet liberation*

**Neo is a Celebratory Culture**

Privacy communities are often filled with gloom and doom communication. They frequently mention Orwell, mass surveillance, and North Korean hackers. Such spaces promote fear and a lack of control over the situation. We believe that the "doomer" mindset is a narrow & limited view of the liberatory internet. On the contrary, neo-Cypherpunk places joy at the center of the movement — now you control the internet, not the other way around.

**Diversity makes neo playful**

The overwhelming majority of the first wave of Cypherpunks were American men with privileged access to technology. Neo-Cypherpunk is open to the world in its beautiful diversity. We want to see Neo-Cypherpunks from Hong Kong, Kyiv, and Bogota, to Addis Ababa & Buenos Aires. We want to see 15 yo Neo-Cypherpunks next to 70 yo.
We want to see all gender inclusive into Neo-Cypherpunk movement. Limitations is a tool of control. Being open-minded — freedom.

Anyone, yes anyone can become a Neo-Cypherpunk — artist, cleaner, poet, delivery person, migrant, developer, musician, you.

**2025: Memes matter**

Memetic storytelling has incredible power. It unites thousands of people, moves across the oceans and continents in a second, migrates from digital to physical form, stays in history. Neo-Cypherpunk encourages everyone to develop a new positive language of digital storytelling — playful, fun, open and striking.
Internet empowerment can absolutely start from a meme…

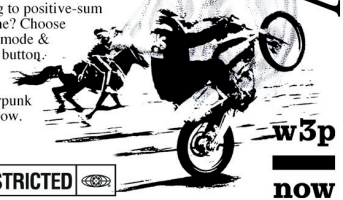
**Solidarity & Imagination**

Together isn't an empty word, but solidarity with thousands of others who want change. They speak different language, have different beliefs, comes from radically opposite cultures that can be united within a Neo-Cypherpunk movement.
We live in a world where too many people, organisations & governments wants to limit our imagination. Usually they drag us into a glorious past that doesn't exist anymore. And don't propose a compelling vision of the future.

Neo-cypherpunks are open-minded towards all possible forms & shapes of liberation storytelling. They go beyond conservative worldview ("one tool fixes all problems", "The USA is center of the world").
We embrace different types of "Cypherpunks": SapphirePunk, Post-cypherpunk, Care-punks, you name it!

Contributing to positive-sum internet game? Choose multiplayer mode & press a play button.

Neo-Cypherpunk time starts now.



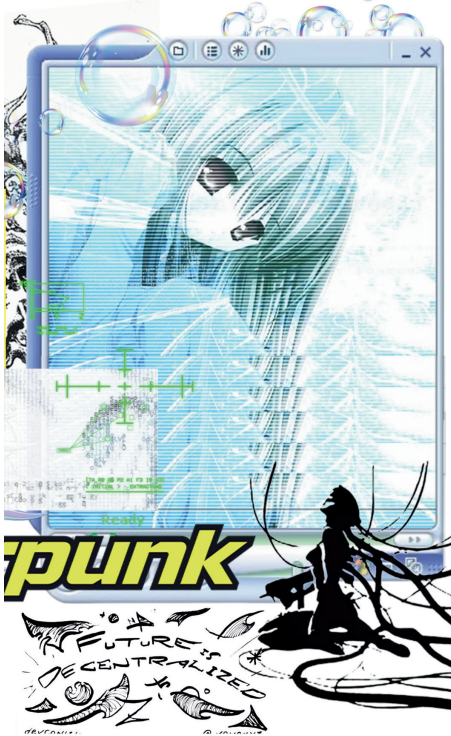
united in privacy breaking tribalism

w3p | now

R RESTRICTED

We are on a mission to multiply different social justice groups as interconnected reality. One day. Altogether. For social justice.

The mailing list they founded grew to thousands of cryptographers, programmers, lawyers, paranoiacs, and prophets. Their conviction was simple and strange: cryptography is a political act. Writing code that protects privacy is itself resistance.




Laws can be repealed. Protocols, once running on enough machines, cannot. What followed was three decades of code, manifestos, courtroom battles, smuggled encryption algorithms, anonymous remailers, digital cash experiments, peer-to-peer networks, and eventually Bitcoin, Tor, Signal, Monero, Ethereum, and the tools you may have used today without thinking about who built them, or why, or what it cost. The cypherpunks did not all agree with each other. They argued constantly — about anarchism, libertarianism, surveillance, gender, money, violence, who got credit, what counted as freedom. Some of them went to prison. One of them invented Bitcoin and disappeared. The arguments are not finished. What follows is a partial map of how we got here — from the Crypto Wars to Tornado Cash.

**web3privacy now**

LIBERATING THROUGH SOFT AND HARDWARE. SHAPING WORLD FOR BETTER - *HACKTIVISM.* PROMOTING FREEDOM FOR EVERYONE. *DECENTRALIZING POWER.*

Privacy is necessary for an open society in the electronic age. Privacy is not secrecy. A private matter is something one doesn't want the whole world to know, but a secret matter is something one doesn't want anybody to know. Privacy is the power to selectively reveal oneself to the world.
Eric Hughes, A Cypherpunk's Manifesto, 1993

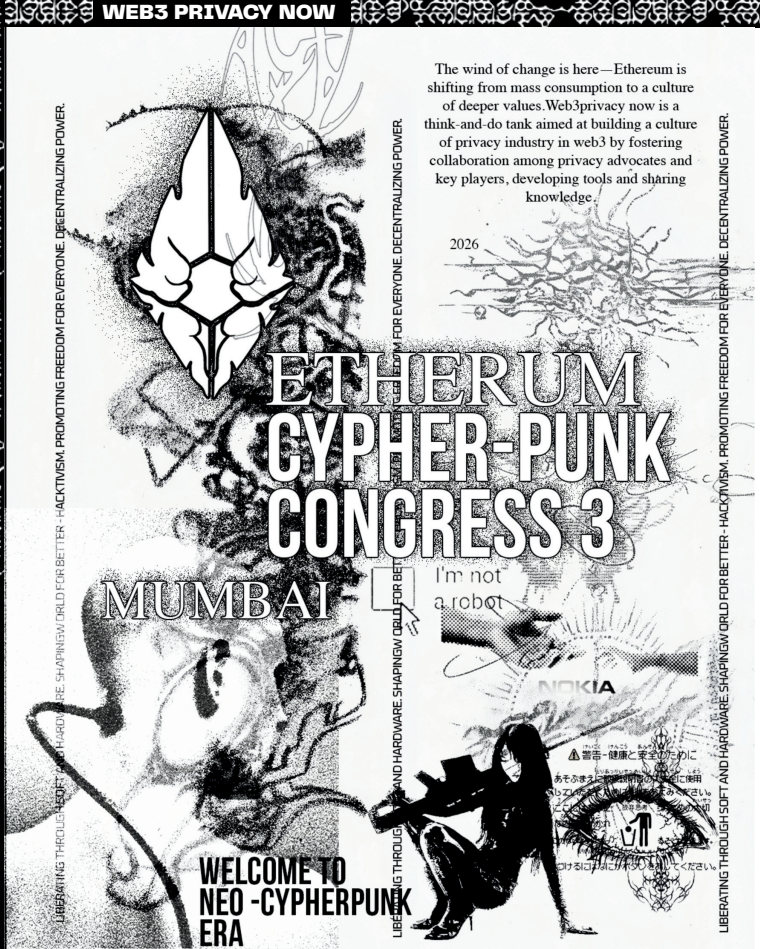
Neocypherpunk carries that conviction forward while expanding who it's for. Where the original cypherpunks built for rugged individuals, neocypherpunk insists that privacy must be practiced collectively to be sustained. Encryption, open protocols, and decentralized infrastructure are shared resources, maintained and defended by communities. The goal is not withdrawal from public life but building the conditions under which movements and ordinary people can communicate, organize, and hold power to account without being surveilled, silenced, or captured.

The wind of change is here—Ethereum is shifting from mass consumption to a culture of deeper values.Web3privacy now is a think-and-do tank aimed at building a culture of privacy industry in web3 by fostering collaboration among privacy advocates and key players, developing tools and sharing knowledge.

2026

# ETHERUM CYPHER-PUNK CONGRESS 3

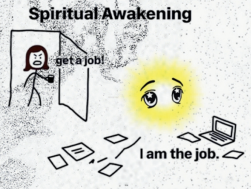
MUMBAI


I'm not a robot
NOKIA
WELCOME TO NEO -CYPHERPUNK ERA
LIBERATING THROUGH SOFT AND HARDWARE. SHAPINGW ORLD FOR BETTER - HACKTIVISM. PROMOTING FREEDOM FOR EVERYONE. DECENTRALIZING POWER.

Vitalik Buterin, Chelsea Manning, Jarrad Hope, Kurt Opsahl, Adrian Brink, Peter Van Valkenburgh, Amir Taaki, Nick Almond, Ying Tong, Rachel-Rose O'Leary, Auryn, Sebastian Bürgel, Ameen Soleimani, Daniel Luca, Claire Kart, Bob Summerwill, Lion, Alan, Ann Brody, Remi, Costanza Gallo, Lasha, Ahmed Ghappour,

Our project focuses on advanced and experienced computer users. In contrast with the usual proprietary software world or many mainstream open source projects that focus more on average and non-technical end users, we think that experienced users are mostly ignored.

This is particularly true for user interfaces, such as graphical environments on desktop computers, on mobile devices, and in so-called Web applications. We believe that the market of experienced users is growing continuously, with each user looking for more appropriate solutions for his/her work style.




Designing simple and elegant software is far more difficult than letting ad-hoc or over-ambitious features obscure the code over time. However one has to pay this price to achieve reliability and maintainability. Furthermore, minimalism results in reasonable and attainable goals. We strive to maintain minimalism and clarity to drive development to completion.

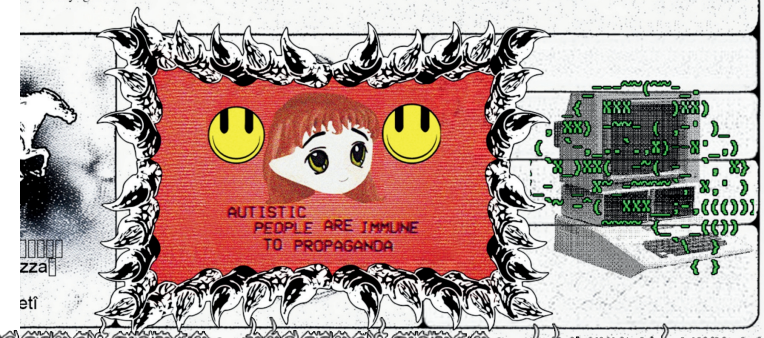
Manifest

Many (open source) hackers are proud if they achieve large amounts of code, because they believe the more lines of code they've written, the more progress they have made. The more progress they have made, the more skilled they are. This is simply a delusion.

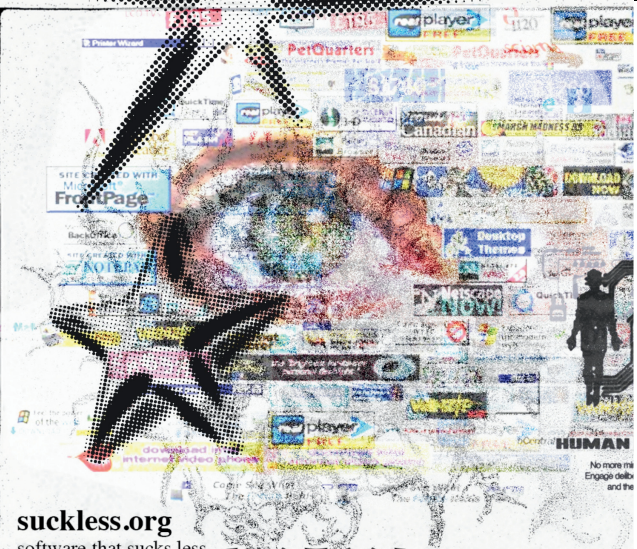
Most hackers actually don't care much about code quality. Thus, if they get something working which seems to solve a problem, they stick with it. If this kind of software development is applied to the same source code throughout its entire life-cycle, we're left with large amounts of code, a totally screwed code structure, and a flawed system design. This is because of a lack of conceptual clarity and integrity in the development process.

Code complexity is the mother of bloated, hard to use, and totally inconsistent software. With complex code, problems are solved in suboptimal ways, valuable resources are endlessly tied up, performance slows to a halt, and vulnerabilities become a commonplace. The only solution is to scrap the entire project and rewrite it from scratch.

The bad news: quality rewrites rarely happen, because hackers are proud of large amounts of code. They think they understand the complexity in the code, thus there's no need to rewrite it. They think of themselves as masterminds, understanding what others can never hope to grasp. To these types, complex software is the ideal.



INGENIOUS IDEAS ARE SIMPLE. INGENIOUS SOFTWARE IS SIMPLE. SIMPLICITY IS THE HEART OF THE UNIX PHILOSOPHY. THE MORE CODE LINES YOU HAVE REMOVED, THE MORE PROGRESS YOU HAVE MADE. AS THE NUMBER OF LINES OF CODE IN YOUR SOFTWARE SHRINKS, THE MORE SKILLED YOU HAVE BECOME AND THE LESS YOUR SOFTWARE SUCKS.

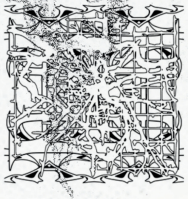



## suckless.org

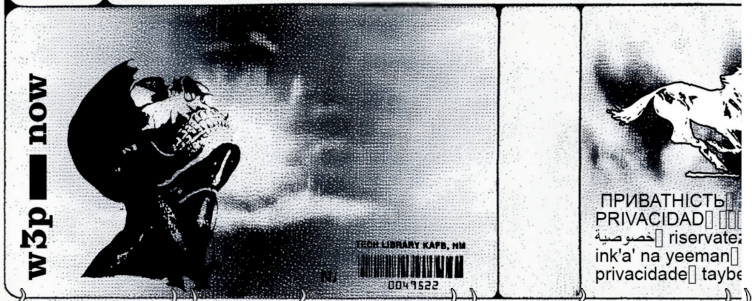
software that sucks less

### Philosophy

We are the home of quality software such as dwm, dmenu, st and plenty of other tools, with a focus on simplicity, clarity and frugality. Our philosophy is about keeping things simple, minimal and usable.



We believe this should become the mainstream philosophy in the IT sector. Unfortunately, the tendency for complex. error-prone and slow software seems to be prevalent in the present-day software industry. We intend to prove the opposite with our software projects.




ПРИВАТНІСТЬ
PRIVACIDAD
خصوصية riservatez
ink'a' na yeeman
privacidade taybe

The Ethereum Cypherpunk Congress is more than a conference— it's a cultural ignition point. Congress brings together developers, researchers, artists, philosophers, activists, and cryptographers who believe Ethereum should not drift toward passive consumption but evolve into a movement grounded in privacy, autonomy, and care.

NOVEMBER

BY WEB 3 PRIVACY NOW

BANGKOK ->
BUENAS ARIAS
MUMBAI (X)

LIBERATING THROUGH SOFT AND HARDWARE. SHAPING WORLD FOR BETTER - HACKTIVISM. PROMOTING FREEDOM FOR EVERYONE. DECENTRALIZING POWER.

Andreas, Ben West, Scott Moore, Kris, Alex Gluchowski, Pie Man, Amit Chaudhary, Nate, Lefteris, Manu Alzuru, hsinju, Gavin Birch, Michelle Lai, mf, Amin, Nico, Oskarth, Silke Noa, AssangeDAO, Park, Yana, Fatemeh, Tuba Eldem, Nelly, Julio Linares, Leona Hioki, samrichards.eth, Matthias Tarasiewicz, S El Damaty, Christopher Goes, Harry Halpin

السّلام

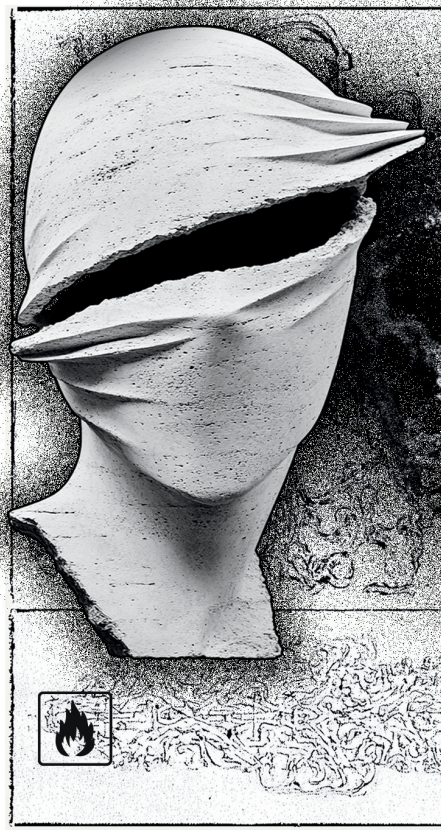
Peace

## Notes on the @web3privacy network,

so the broader public can get excited about why they should come to our events and join our movement. Can you really be "apolitical" when politics are all around and within you? In this scene, almost no one carries features helping to identify their beliefs — so it's easy to claim you don't follow it much. But here are some of the humans actually building it. — Mykola Siusko

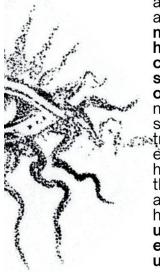
Projects, people, and the work they do

**Anti-spyware advocacy via @SentinelSwiss.** Private voting via @vocdoni, and democratic voting via freedomtool.org. **Encrypted finances via @RAILGUN_Project.** Decentralised finance in a private fashion via Kohaku and @cakewallet. **Quantum-resistant decentralised finances (on the way) via @Zcash.** Self-sovereign infrastructure via @dappnode — invented by Catalan tech activists. **Network-level privacy via @nymproject, where many have pure activist backgrounds.** Ease of access to privacy via @Gnosis_VPN. **Privacy for millions via @brave.** Encryption as a human right via @EFF. Mesh networks via @BitchatMe_, and mesh enthusiasts like afri from @dod_berlin. **Censorship-resistant storage via @ethswarm.** Secure document sharing for whistleblowers and journalists via @SecureDrop.



**Dreams are powerful.**
They are repositories of our desire. They animate the entertainment industry and drive consumption. ' can blind people to reality and provide cover for political horror. But they can also inspire us to imagine that things could be radically different than they are today, and then believe we can progress toward that imaginary world.

I am inside your computer.
You cannot stop me.
It is permissionless.



now

now

## LAVENDER
### The AI Machine Directing Israel's Bombing Spree in Gaza
**By Yuval Abraham, +972 Magazine and Local Call, April 2024**

**Imagine a machine that reads your phone, your contacts, your patterns of movement, your face — and decides, with no human looking back at you, whether you live or die. It exists. Its name is Lavender.** In 2021, the current commander of Israel's elite intelligence unit 8200 published a book under a pen name, arguing that human personnel are a "bottleneck" — too slow to generate enough targets during a war. The solution was artificial intelligence: a machine that could process massive amounts of surveillance data and produce thousands of names to be killed. After October 7, that machine was switched on. Six Israeli intelligence officers, all involved in the use of AI to generate targets, described to +972 Magazine and Local Call how Lavender marked some 37,000 Palestinians as suspected militants for assassination — most of them junior, many of them civilians, some of them children.
**The Lavender machine analyzes information collected on most of the 2.3 million residents of Gaza through mass surveillance, and gives almost every person a rating from 1 to 100 expressing how likely it is that they are a militant.** Features that raise the rating include being in a WhatsApp group with a known operative, changing cell phone every few months, or changing addresses frequently. The system was known in advance to be wrong about 10 percent of the time. It was used anyway. – "They wanted to allow us to attack the junior operatives automatically. That's the Holy Grail. Once you go automatic, target generation goes crazy." — senior officer B. **Officers were no longer required to independently check the AI's decisions. The only human verification before bombing a marked man's house was a single check: confirm, by voice, that the target was male. This took "about 20 seconds."--- "I had zero added value as a human, apart from being a stamp of approval." — B.**---- The targets were bombed in their family homes, at night, while their wives and children were present. A second automated system — revealed here for the first time, named "Where's Daddy?" — tracked the marked individuals and alerted the air force the moment they entered their houses.---- "At 5 a.m., the air force would come and bomb all the houses that we had marked. We took out thousands of people. We didn't go through them one by one — we put everything into automated systems, and as soon as one was at home, he immediately became a target. We bombed him and his house." **Junior targets were killed with "dumb bombs" — unguided munitions that destroy entire buildings — to save the more expensive guided weapons for senior commanders. The army set a policy: up to 15 or 20 civilians could be killed for each junior operative.** For senior commanders, that number rose to over 100. – "In the bombing of the commander of the Shuja'iya Battalion, we knew that we would kill over 100 civilians. It crosses some red line." To assassinate a single Hamas brigade commander, the army authorized the killing of approximately 300 civilians, destroying 16 to 18 buildings in the Al-Bureij refugee camp. The model that calculated how many civilians lived in each targeted house was "not connected to reality," one source said. Numbers were estimated from pre-war records and reduced by the supposed proportion of residents who had fled. No one went to verify. One officer described bombing a home at 3 a.m. only to learn that the target had left hours earlier — and another family with children had moved in.---"It happened to me many times that we attacked a house, but the person wasn't even home. The result is that you killed a family for no reason." "Everything was statistical, everything was neat — it was very dry. The machine did it coldly. And that made it easier." <<< This is the dystopia made operational: a war in which the question "who deserves to die" was answered by a system, and "how many civilians is acceptable" by a number. The principle of proportionality, one officer said, "in practice did not exist."----"You don't know exactly how many you killed, and who you killed. You get a report from the air force about whether the building was blown up, and that's it. You immediately move on to the next target."
Amjad Al-Sheikh, who lost eleven members of his family in the Shuja'iya bombing, is still searching the rubble. —- "Until now, there are bodies under the rubble. Some of my relatives and neighbors are still buried."

# Wild Children & CHAOS
## Hakim Bey

Chaos never died. Primordial uncarved block, sole worshipful monster, inert & spontaneous, more ultraviolet than any mythology — the original undifferentiated oneness-of-being still radiates serene as the black pennants of Assassins, random & perpetually intoxicated. Chaos comes before all principles of order & entropy, it's neither a god nor a maggot, its idiotic desires encompass & define every possible choreography. Everything in nature is perfectly real including consciousness, there's absolutely nothing to worry about. Not only have the chains of the Law been broken, they never existed; demons never guarded the stars, the Empire never got started, Eros never grew a beard.

No, listen, what happened was this: they lied to you, sold you ideas of good & evil, gave you distrust of your body & shame for your prophethood of chaos, invented words of disgust for your molecular love, mesmerized you with inattention, bored you with civilization & all its usurious emotions. There is no becoming, no revolution, no struggle, no path; already you're the monarch of your own skin — your inviolable freedom waits to be completed only by the love of other monarchs: a politics of dream, urgent as the blueness of sky.

To shed all the illusory rights & hesitations of history demands the economy of some legendary Stone Age — shamans not priests, bards not lords, hunters not police, gatherers of paleolithic laziness, gentle as blood, going naked for a sign or painted as birds, poised on the wave of explicit presence, the clockless nowever.

**I am awake only in what I love & desire to the point of terror — everything else is just shrouded furniture, quotidian anaesthesia, shit-for-brains, sub-reptilian ennui of totalitarian regimes, banal censorship & useless pain.**

Avatars of chaos act as spies, saboteurs, criminals of amour fou, neither selfless nor selfish, accessible as children, mannered as barbarians, chafed with obsessions, unemployed, sensually deranged, wolfangels, mirrors for contemplation, eyes like flowers, pirates of all signs & meanings. Cut off from the tribe by feral nostalgia we tunnel after lost words, imaginary bombs. The last possible deed is that which defines perception itself, an invisible golden cord that connects us: illegal dancing in the courthouse corridors. If I were to kiss you here they'd call it an act of terrorism — so let's take our pistols to bed & wake up the city at midnight like drunken bandits celebrating with a fusillade, the message of the taste of chaos.

—

**No question of writing to Wild Children. They think in images — prose is for them a code not yet fully digested & ossified, just as for us never fully trusted. You may write about them, so that others who have lost the silver chain may follow. Or write for them, making of STORY & EMBLEM a process of seduction into your own paleolithic memories, a barbaric enticement to liberty.**

For this otherworld species or "third sex," les enfants sauvages, fancy & Imagination are still undifferentiated. Unbridled PLAY: at one & the same time the source of our Art & of all the race's rarest eros. To embrace disorder both as wellspring of style & voluptuous storehouse, a fundamental of our alien & occult civilization, our conspiratorial esthetic, our lunatic espionage. **Children whose clarified senses betray them into a brilliant sorcery of beautiful pleasure reflect something feral & smutty in the nature of reality itself: natural ontological anarchists, angels of chaos — their gestures & body odors broadcast around them a jungle of presence, a forest of prescience complete with snakes, ninja weapons, turtles, futuristic shamanism, incredible mess, piss, ghosts, sunlight, jerking off, birds' nests & eggs — gleeful aggression against the groan-ups of those Lower Planes so powerless to englobe either destructive epiphanies or creation in the form of antics fragile but sharp enough to slice moonlight.** The only ones who actually wish to share the mischievous destiny of those savage runaways rather than dictate it, the only ones who can understand that cherishing & unleashing are the same act — these are mostly artists, anarchists, perverts, heretics, a band apart, able to meet only as wild children might, locking gazes across a dinnertable while adults gibber from behind their masks. Too young for Harley choppers — flunk-outs, break-dancers, scarcely pubescent poets of flat lost railroad towns — a million sparks falling from the skyrockets of Rimbaud & Mowgli — slender terrorists whose gaudy bombs are compacted of polymorphous love & the precious shards of popular culture — punk gunslingers dreaming of piercing their ears, animist bicyclists gliding in the pewter dusk through Welfare streets of accidental flowers — out-of-season gypsy skinny-dippers, smiling sideways-glancing thieves of power-totems, small change & panther-bladed knives — we sense them everywhere — we publish this offer to trade the corruption of our own lux et gaudium for their perfect gentle filth.

**The Manifesto**

Behind the term neo-cypherpunk is the idea that these unfortunate circumstances do not necessarily represent a dead end. Instead of "doom'n'gloom," neo-cypherpunks are "joy-centric," the manifesto poster read. The pitch was to "re-boot the cypherpunk narrative: refresh it from 'founding fathers bias'" but also to "accept reality," organizer Mykola Siusko of Web3 Privacy Now said. Instead of "individual," as the original cypherpunks may have been, the new movement is "communal."

But the crowd was full of people who have first-hand experience with the kind of optimism implicit in Hughes's ideas curdling into wariness and distrust of the powerful institutions that oversee modern digital life. To inspire actual change, the trick was to go beyond crypto's own echo chamber and make the case that these tools are useful beyond speculation and, well, crime.

The Freedom to NOT Swim in a Dirty Lake

The founder of 0xbow, an Ethereum OG who has been among the most vocal advocates for Tornado Cash developers Roman Storm and Alexey Pertsev, explained his project with a metaphor.

Imagine swimming in a pure, clear Patagonian lake. The lake is a digital space, like a blockchain where you can transact freely. The problem is that bad actors — including North Korea's Lazarus Group — love privacy too. Lazarus and others who launder stolen funds are dumping rubbish in the lake. Anyone who keeps swimming in it gets covered in muck, and innocent people become guilty by association.

0xbow's Privacy Pools uses zero-knowledge proofs to allow people to anonymize their transactions while association set providers filter out unwelcome actors. For some cypherpunks, this idea is heresy. Any hint of attestations or proofs feels like a slide toward asking a centralized entity for permission. But the alternative is insisting that everyone swim in a polluted pool. You can't demand freedom while refusing to deal with the consequences of how others use the same tools.

**Money for Nothing?**

Ethereum co-creator Vitalik Buterin addressed the Congress in large, dark sunglasses. In 2023, he had published "Make Ethereum Cypherpunk Again," arguing that Ethereum was always meant to be cypherpunk — open digital infrastructure to be used not just for payments, but as a "shared hard drive" for the internet.

"There are barriers we've taken for granted — that conversations are private and money is private — each one of those is being eroded," he said.

Tor founder Roger Dingledine remains skeptical. "I come from the free software community and the cypherpunk community, not the Silicon Valley startup world. We don't have venture capital people — our goal is to build a tool that actually keeps users safe. Because we're in non-profit land we can afford to make those choices."

Buterin pushed back. "Capitalism in crypto is the ultimate double-edged sword." Huge institutions "make the numbers go up," but without that investment "we would not have had the funding to develop zero-knowledge proofs."

While the power of the original cypherpunk movement lay in part in its uncompromising stance, by the end of the day, I had come to understand neo-cypherpunkism as a mantra that values the middle ground. From the protected lake to Buterin's nod at market economics, both had shown that the development of new privacy tools come with trade-offs. And while crypto grapples with its image problem, these choices have the potential to make privacy accessible beyond the walls of an underground club — with a higher chance of converting the masses.



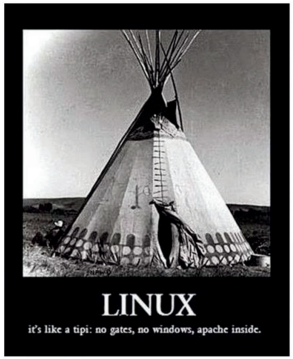
/// READ ONLINE : CYPHERPUNKZINE.WTF /// MAY A HUNDRED SHIPS SAIL, MAY A THOUSAND FLOWERS BLOOM. 修身齊家治國平天下。 ~°.W3PN <3 .

Removing your privacy, and you remove the possibility of dissent.

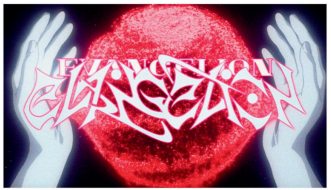
Do not ask permission to encrypt. Do not ask permission to exist. Write code and the code speaks for itself.

The architecture of freedom is open source.

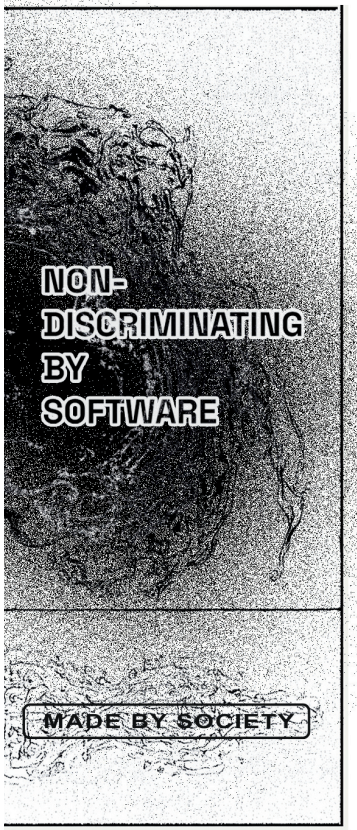
Freedom of Privacy is not a feature you toggle on. It is the default condition of a dignified life.




*star child, are you listening?*
*I died that day.*



EACH PERSON IS A NODE COMPRISING A GREATER SYSTEM OF NETWORK SPIRITUALITY. YOU DO NOT NEED A TICKET FOR ADMISSION TO THIS NETWORK. YOU ARE ALREADY HERE. YOU JUST NEED TO WANT IT.




Cypherpunks write code. **Neo-Cypherpunks** write code, create memes, distribute funding, design UX/UI, build partnerships, educate, advocate, ...

**Censorship-resistant collaborative coding via @radicle.** Confidential computing via @theInterfold. **Open-source hardware meets TEEs via @flashbots_x & Co.** Complex self-sovereign protocols via @Logos_network, bridging protocols with grassroots movements. **Decentralised secured communication via @session_app.** Crazy people trying to make decentralised emails like @chrishobcroft. **Next-gen browsers via freedombrowser.eth.limo and @heckerhut.** Decentralised identity via @humntech. Anonymous engineering and protocols via @DarkFiSquad. **Decentralised socials via @masknetwork.** Encrypted collaboration toolkits via @fileverse. **Portfolio management in a private way via @rotkiapp.** Active applied research on privacy primitives via @PrivacyEthereum. **Privacy-focused residency via @CommunityPriv.** Hacklabs via @BordelWTF, and individuals running hacklabs like @TMIYChao open to sharing free software ideology. **Techies like @oskarth matching encryption and complex organisations.** UX researchers like @sasha_tanase specialising on deep understanding of human-meets-tech behaviour. **Community builders with so-called "in-house" knowledge of why protocols fail and how to nurture communities, like @Ether_Gavin. Collective in-group decision-making via agora.vote.** Pluralistic approaches to programmable cryptography via @audreyt and @oskarth. **Austrian commons people open to discuss collectivism, digital economies, and local politics via commons-hub.at.** Commons meets privacy via @FundingCommons. **Privacy education for millions via @naomibrockwell.** Policy-making via @coincenter. **Alternative funding for privacy as public good via @GCCofCommons and @gitcoin rounds.** Ethical developer funding via @dripsnetwork. **Cultural thinkers like @post_polar_ — academics with a great understanding of decentralised politics, social movements, and the "cost" of liberation.** People who wrote all the code for Mr. Robot season 1 — legit hacktivists like @kate_stapes.

## Ethereum_____ Cypherpunk Transition

Ethereum is more than a protocol—it's a global cultural movement. Millions contribute through education, coding, and activism, linking local and global networks. Whether you call it "web3" or "digital society," its Cypherpunk spirit must lead us toward a freer, balanced future.

### SOCIAL

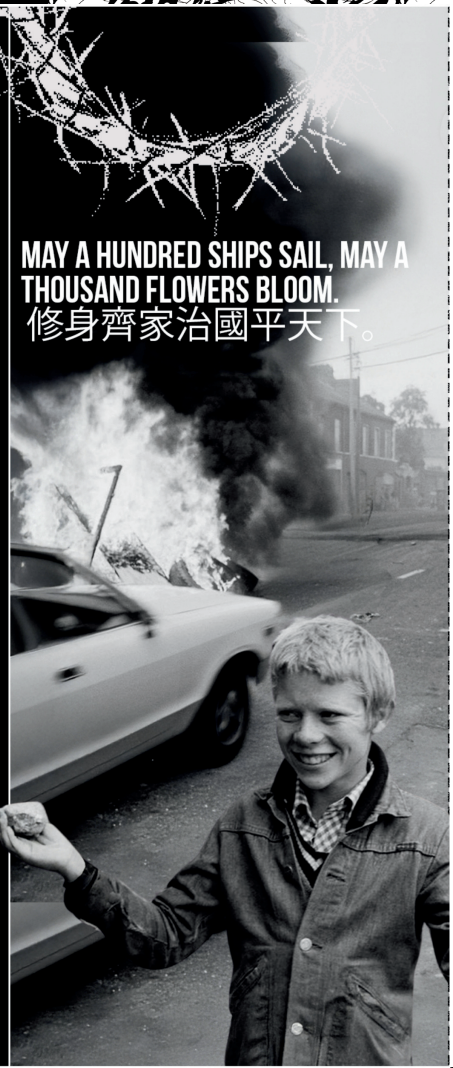
Privacy is non-negotiable for any free society. Promote constructive, positive communication over rigid, pessimistic thinking. Encourage incentives that unite people for the common good. Collaborate across disciplines—social scientists, ethicists, designers, activists, artists, non-tech communities. Empower individuals with user-friendly, peer-to-peer technologies.

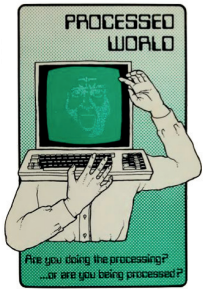
### POLITICAL

Privacy is the core reason crypto exists Protect freedom of speech (code) & freedom after speech (code).
Foster global collaboration against state control, imperialism, eco-blindness & surveillance capitalism. Uphold open-source culture and share software freely. Organize events true to crypto's principles and educate the community.

### TECHNOLOGICAL

Strong privacy balances power between people and institutions. Crypto must stand for both cryptography & crypto-economics. Prioritize accessible privacy tools. Work closely with open-source and internet freedom movements. Demand privacy by design.






# ETHEREUM CYPHERPUNK STARTER - KIT

*CURATED BY*
PAUL-DYLAN ENNIS

**ACADEMIC RESEARCH**

CRYPTOECONOMICS AS GOVERNANCE: AN INTELLECTUAL HISTORY FROM "CRYPTO ANARCHY" TO "CRYPTOECONOMICS"

— KELSIE NABBEN

IDEOLOGIES AND IMAGINARIES IN BLOCKCHAIN COMMUNITIES: THE CASE OF ETHEREUM

— ANN BRODY, STEPHANE COUTURE

HACKER-ENGINEERS AND THEIR ECONOMIES: THE POLITICAL ECONOMY OF DECENTRALISED NETWORKS AND "CRYPTOECONOMICS"

— JAYA KLARA BREKKE

**ESSENTIAL READING**

A CYPHERPUNK'S MANIFESTO

— ERIC HUGHES

*<< PRIVACY IS NECESSARY FOR AN OPEN SOCIETY IN THE ELECTRONIC AGE. PRIVACY IS THE POWER TO SELECTIVELY REVEAL ONESELF TO THE WORLD. >>*

MAKE ETHEREUM CYPHERPUNK AGAIN

— VITALIK BUTERIN

**ETHEREUM HISTORIC BOOKS**

THE CRYPTOPIANS: IDEALISM, GREED, LIES, AND THE MAKING OF THE FIRST BIG CRYPTOCURRENCY CRAZEBY

— LAURA SHIN

THE INFINITE MACHINE

— CAMILA RUSSO

**D'APPS**

FILEVERSE P2P COLLABORATION

RADICLE P2P DEVELOPER PLATFORM

RAILGUN ONCHAIN PRIVACY

ROTKI PORTFOLIO TRACKER

FARCASTER SOCIAL MEDIA

LENS PROTOCOL SOCIAL MEDIA

## HANGING OUT WITH THE NEO-CYPHERPUNKS

By Lucy Harley-McKeown

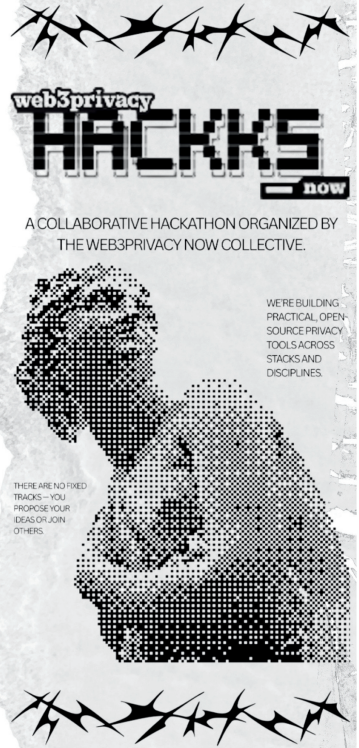
On a blustery Sunday morning in November, I found myself in a nightclub in Buenos Aires called Deseo. Well-known for hosting frenetic electronica shows, I was there for a more sedate but potentially just as subversive gathering: the Cypherpunk Congress, a prelude to Ethereum's flagship conference Devconnect.

As black-t-shirted coders and crypto fanatics queued to get in, volunteers were plastering posters on the wall: "PRIVACY IS A CELEBRATION." "BREAKING TRIBALISM." "PRIVACY UNITED."

But one poster, with the heading "Neo-cypherpunk Manifesto," stood out. What in the world is a neo-cypherpunk?

The congress's organizers hope it will be an evolution of the roadmap set out in 1993 in Eric Hughes' A Cypherpunk's Manifesto. Hughes argued that privacy is essential for an open society in the digital age. Cryptographers who identified as cypherpunks were instrumental in creating private, secure, censorship-resistant tools — public key cryptography, transport layer security, anonymous remailers. It was part of an ethos that any compromises on privacy constitute dangerous steps toward handing control of digital systems to powerful companies and governments, which are likely to use them for profit, censorship, and oppression. This worldview was the primordial soup from which cryptocurrency emerged. Bitcoin achieved cypherpunks' long-held dream of digital money separate from centralized control, but it came with its own privacy problem: the ledgers broadcast every transaction to the public.

Crypto developers attacked this problem with Zcash, then Tornado Cash. Things took a dark turn when North Korean state-sponsored hackers started using Tornado Cash. Two of the protocol's developers have been sentenced to prison as a result. The fear of prosecution has demoralized the developers of blockchain privacy tools and chilled development.


web3privacy
HACKKS
now
A COLLABORATIVE HACKATHON ORGANIZED BY THE WEB3PRIVACY NOW COLLECTIVE.
WE'RE BUILDING PRACTICAL, OPEN-SOURCE PRIVACY TOOLS ACROSS STACKS AND DISCIPLINES.
THERE ARE NO FIXED TRACKS — YOU PROPOSE YOUR IDEAS OR JOIN OTHERS.
THIS ISN'T A COMPETITION. > THIS IS A COLLABORATION. THE ONLY RULE: IT MUST IMPROVE USER PRIVACY AND BE OPENLY SHARED. WE DON'T CARE IF YOU PITCH. WE CARE IF YOU SHIP.

It looks like you're trying to find Network Spirituality
Would you like help?
Yes
No
AGORISM IN THE 21ST CENTURY
Have A Nice Day

**"The cybereconomy will be the greatest revolution since the Renaissance."**

Published two years before Y2K, this book predicted that microprocessing and encryption would dissolve the nation-state and create a new class of mobile, sovereign individuals operating beyond the reach of governments. It became the most influential — and most controversial — text of the crypto-libertarian imagination. What follows is an excerpt from Chapter 1.

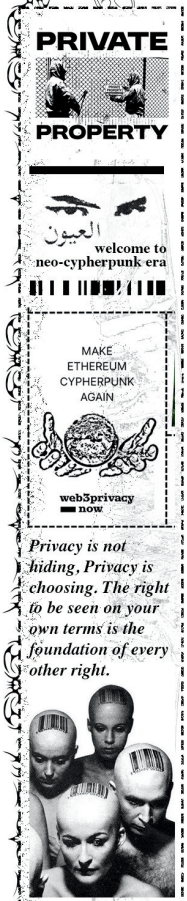
## Alt.Abracadabra

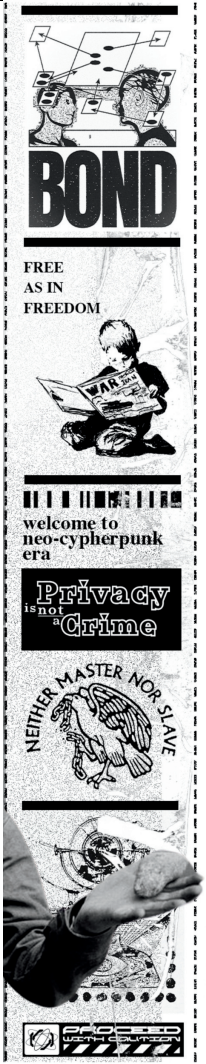
**THE SOVEREİGN INDİVİDUAL**
**James Dale Davidson & William Rees-Mogg, 1997**

The "abracadabra" of the magic invocation, for example, bears a curious similarity to the password employed to access a computer. In some respects, high-speed computation has already made it possible to mimic the magic of the genie. Early generations of "digital servants" already obey the commands of those who control the computers in which they are sealed much as genies were sealed in magic lamps. The virtual reality of information technology will widen the realm of human wishes to make almost anything that can be imagined seem real. Telepresence will give living individuals the same capacity to span distance at supernatural speed and monitor events from afar that the Greeks supposed was enjoyed by Hermes and Apollo. The Sovereign Individuals of the Information Age, like the gods of ancient and primitive myths, will in due course enjoy a kind of "diplomatic immunity" from most of the political woes that have beset mortal human beings in most times and places.

The new Sovereign Individual will operate like the gods of myth in the same physical environment as the ordinary, subject citizen, but in a separate realm politically.

Commanding vastly greater resources and beyond the reach of many forms of compulsion, the Sovereign Individual will redesign governments and reconfigure economies in the new millennium. The full implications of this change are all but unimaginable.




## MANDATE
## IT'S ALL ABOUT CROPS

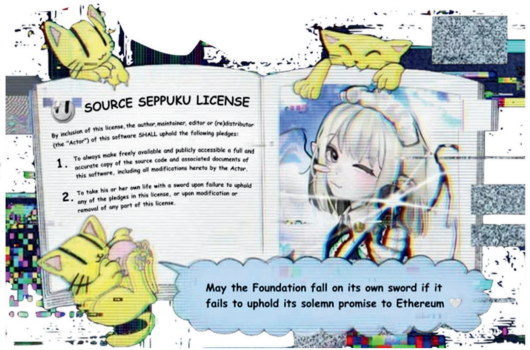
In March 2026, the Ethereum Foundation published its Mandate — part manifesto, part constitution, part operational bible. The document defines Ethereum as "sanctuary technology" and binds every development priority to a single non-negotiable framework: CROPS. Not a new direction. A codification of what was always there. Ethereum was born out of a dream. A dream for freedom. Its creators realized that the armamentarium of freedom was missing two vital tools: self-sovereign computation, and the computational ability to coordinate at scale without violating anyone else's own sacrosanct self-sovereignty.

The Foundation holds that four properties — **CROPS** — must remain, as an indivisible whole, the sine qua non of all Ethereum's development priorities, which cannot be displaced. They are Ethereum's most important properties and are inseparable from its success.

**C — CENSORSHIP RESISTANCE.** No actor can selectively exclude valid use or break functionality. All work must be architected to be maximally unstoppable and to function without incorporating centralized intermediaries or kill switches. Censorship resistance also includes technical resistance to extra-technical pressure, such as social mores or legal restriction. The protocol relies on cryptographic guarantees for its resilience and neutrality, not on the temporal concerns of the political context.

**O — OPEN SOURCE AND FREE, AS IN FREEDOM.** No privileged code or hidden specifications. All work must be public and auditable: no proprietary "black boxes." All work must also be forkable: Ethereum's credibility depends on predictable exit paths. Permissive licenses are accepted, viral copyleft licenses are appreciated, but merely source-available licenses are not tolerated.

**P — PRIVACY.** User data is not exposed beyond necessity or against their interests. History shows us that the wielders of power, once they gain the ability to restrict or even de-normalize privacy, will never surrender the advantage they obtain. Hence, privacy must be permissionless and available to all. Privacy is not about total concealment. It is about freedom and true consent: to choose what information to disclose to whom, on one's own terms.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2. To take his or her own life with a sword upon failure to uphold any of the pledges in this license, or upon modification or removal of any part of this license.
May the Foundation fall on its own sword if it fails to uphold its solemn promise to Ethereum

What is privacy?

What is privacy, really? I've been trying to answer that question for years. Even after years inside the privacy space, I still struggle to explain what privacy is in a way that lands. Not just factually, but emotionally.

Unlike security, which can be summed up in a sentence ("No one steals your money"), privacy resists simplicity. It's not about one clear threat. It's about something deeper and harder to name.
That tension led me to a thought that I now want to explore:
What if privacy is the freedom of online behavior?

What is freedom?

We often talk about freedom of speech — this sacred right to say what we believe without punishment. But online, even when no one silences your words, everything else is being tracked: every click, scroll, hesitation, misstep. Everything has consequences. And that raises the question — can we truly say we are free? In political philosophy, Isaiah Berlin distinguished between "negative freedom" (freedom from interference) and "positive freedom" (freedom to act, to realize one's potential). When we apply that lens to digital life, it becomes clear that privacy is not just a negative freedom — it's not just about stopping surveillance. It's also a positive freedom: the precondition for agency, exploration, and creativity online. It's a freedom of behavior. Without privacy, we don't just lose control over our data — we lose the invisible space in which we think, move, and evolve without being watched. The platforms don't tell you how to act — but you learn, quickly, what content gets rewarded, what tone gets amplified, and what kind of person the system favors. It's the absence of the freedom of behavior. This isn't dystopian fiction. It's now.

**1000+ STUDENTS. 50+ TEACHERS. 500+ LESSONS.**

THE ACADEMY İS THE COLLECTİVE'S EDUCATİONAL ARM — A FREE, OPEN LİBRARY OF COURSES, LECTURES, AND İNTERVİEWS WİTH HACKERS, LAWYERS, ACTİVİSTS, DESİGNERS, ENTREPRENEURS, AND CRYPTOGRAPHERS. SOME LESSONS ARE SHORT MANİFESTOS. OTHERS ARE HOUR-LONG DEEP DİVES. ALL OF THEM TREAT PRİVACY NOT AS A NİCHE CONCERN BUT AS A DAİLY PRACTİCE — A SLOW, BEAUTİFUL STRUGGLE.
WHAT FOLLOWS İS A PARTİAL ROLL-CALL OF THE TEACHERS, BUİLDERS, AND PROVOCATEURS WHO HAVE SPOKEN THERE.

/ ⊠ / Rachel-Rose O'Leary, Privacy Isn't Defense — It's How We Build New Worlds. (DarkFi) / ⊠ / Pavel Zoneff, Privacy Is a Daily Act — Not Just a Tool. (Tor Project) / ⊠ / Vitalik Buterin & Roger Dingledine, Integrating Tor into Ethereum. (Ethereum & Tor Project) / ⊠ / Harry Halpin, Privacy Isn't a Feature — It's a System. (Nym) / ⊠ / Amir Taaki, Privacy Is Not Protection. It's a Weapon for Freedom. (DarkFi) / ⊠ / Jarrad Hope, From Privacy Tools to Parallel Societies: The Neo-Cypherpunk Strategy. (Logos / Status / Institute of Free Technology) / ⊠ / Sebastian Vogelsang, AI Is Eating the Internet. Can Protocols Save What's Left? (Eurosky Social / Flashes.blue) / ⊠ / Meinhard Benn, Decentralization Is a Lie (Until This Works). (Freedom Browser) / ⊠ / Chris McCabe, Privacy Isn't a Feature. It's Who You Are. (Session) / ⊠ / Aisling Connolly, Privacy Means Having Space to Be Yourself. (Taceo) / ⊠ / Seth For Privacy, Privacy Is About Choice, Not Paranoia. (Cake Wallet) / ⊠ / Hakeem Anwar, You Don't Own Your Phone — They Do. (Above Phone) / ⊠ / Jordi Baylina, We Built Crypto for Freedom — Not for Speculation. (ZisK / Polygon) / ⊠ / Sterlin Lujan, Toward Metadata Anonymity: Disrupting the Kill Chain. (Logos) / ⊠ / Denis Jaromil Roio, Zero Knowledge, Full Control. (Dyne.org Foundation) / ⊠ / Ying Tong Lai, Community Privacy Residency. (IdealGroup) / ⊠ / Nikhil Raghuveera, Policy as Critical Infrastructure for Privacy. / ⊠ / Shahriar, Private Proof of Burn. (WORM) / ⊠ / Stefano & Fabrizio, Post Quantum Compute. (NeverLocal) / ⊠ / Juan Benet, Reigniting the Cypherpunk Spirit. (Protocol Labs / IPFS / Filecoin) / ⊠ / Alan Scott, Public Address Parity. / ⊠ / Toby, Good Things Take Time: The Human Layer of Security. (Consensys Diligence) / ⊠ / Jordi Pinyana, From Street Protests to Production: How Vocdoni Built Private Online Voting. (VOCDONI) / ⊠ / Marina Markezic, MiCA Is Only the Beginning. The EU's Next Regulations Will Shock Us. (European Crypto Initiative) / ⊠ / Meredith Whittaker, The Economic Engine of Tech is Surveillance. (Signal) / ⊠ / Max Hampshire, Why Metadata Will Kill Your Privacy (Unless We Fight Back). (Nym) / ⊠ / Antonio Seveso, The Wallet Privacy Crisis and the Fight to Fix It. (Fluidkey) / ⊠ / Ameen Soleimani, "No Positive Use for Privacy?" — The Perception We Must Change. (Oxbow) / ⊠ / Eleftherios, Your Code, Their Rules? Not Anymore. (Radicle) / ⊠ / Auryn Macmillan, Stop Worshipping Tokens — Build Better DAOs. (Gnosis Guild) / ⊠ / Andreas Tsamados, The Next Privacy Revolution Starts with Good UX. (Fileverse) / ⊠ / Josh Dávila, How Crypto Became Corporate and How We Take It Back. (The Blockchain Socialist) / ⊠ / Sam Hart, Privacy, Art & the Death of Hype: A Decade Inside Web3. (Other Internet) / ⊠ / Tessa Brown, Why Privacy Starts with Consent, Not Code. (Germ Network) / ⊠ / Jaromil, Why Hackers Won't Save the World — And That's a Good Thing. (Dyne.org) / ⊠ / Alexis Roussel, From Monarchies to Mixnets: The Next Internet Revolution. (NYM) / ⊠ / Andy Guzman, Ethereum's Next Revolution: Privacy by Default. (Ethereum Foundation) / ⊠ / Alisher, Why Crypto UX Is Broken and How We Can Fix It. (Logos / KeyCard / Keycard Shell) / ⊠ / Alex Ozdemir, Secure Computation vs. Centralization: The Battle That Will Define the Internet. (Stanford University) / ⊠ / Brewster Kahle, United in Privacy — The Importance of Collaboration. (Internet Archive) / ⊠ / Václav Pavlín, The Parallel Society Revolution Starts Here. (Logos) / ⊠ / Luke Mulks, Build User First. (Brave) / ⊠ / David Chaum, Message for Ethereum Cypherpunk Congress Participants. (Inventor of Blind Signatures) / ⊠ / Roman Storm, Opening Speech. (Tornado Cash) / ⊠ / Richard Carback, Metadata Kills People! — On Why Privacy Matters. (quip.network) / ⊠ / Lisa Akselrod, Privacy Academy Interview. (Aztec Labs) / ⊠ / Évi Nova, Privacy Is a Slow, Beautiful Struggle. / ⊠ / Eugenio Reggianini, Privacy Academy Interview. (European Blockchain Association) / ⊠ / Isabela Fernandes, Anonymity for a Healthy Democracy. (Tor Project) / ⊠ / Sandi Fatic, Privacy Academy Interview. (Calimero Network) / ⊠ / Kassandra, How Artists and Hackers Can Save the Internet Together. (Silviculture Society) / ⊠ / Lefteris Karapetsas, Most dApps Betray Privacy. (rotki) / ⊠ / Nanak Nihal Khalsa, Why Privacy Tools Keep Failing (and How to Fix Them). (human.tech) / ⊠ / Oleksandr Kurbatov, Digital Protests: the Future of Democracy. (Rarimo Protocol) / ⊠ / Loring Harkness, The Coup That Made Me a Cypherpunk. (Brainbot / Shutter Network) / ⊠ / Jacob Czepluch, Think Like an Attacker to Stay Private. (Phylax Systems) / ⊠ / Sebastian Bürgel, Most VPNs Are Lying to You. (Gnosis / HOPR) / ⊠ / Liz Steininger, The Internet Was Never Private. (Least Authority) / ⊠ / Bianca Buzea, Privacy Academy Interview. (Chronicle) / ⊠ /

"collective unconscious," envisioned the birth of a New Age in 1997. Such forecasts may easily be ridiculed, but there is no denying that they excite a morbid fascination at a time when many are not entirely sure what to believe. A sense of disquiet about the future has begun to color the optimism so characteristic of Western societies for the past 250 years. People everywhere are hesitant and worried. You see it in their faces. Hear it in their conversation. See it reflected in polls and registered in the ballot box. Just as an invisible, physical change of ions in the atmosphere signals that a thunderstorm is imminent even before the clouds darken and lightning strikes, so now, in the twilight of the millennium, premonitions of change are in the air. One person after another, each in his own way, senses that time is running out on a dying way of life. As the decade expires, a murderous century expires with it, and also a glorious millennium of human accomplishment.

All draw to a close with the year 2000.We believe that the modern phase of Western civilization will end with it. This book tells why. Like many earlier works, it is an attempt to see into a glass darkly, to sketch out the vague shapes and dimensions of a future that is still to be. In that sense, we mean our work to be apocalyptic in the original meaning of the word. *Apokalypsis* means "unveiling" in Greek. We believe that a new stage in history—the age of the Sovereign Individual—is about to be "unveiled."

> "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." — ISAIAH 60:18

## ✶ ✶ REALISE ✶ ✶

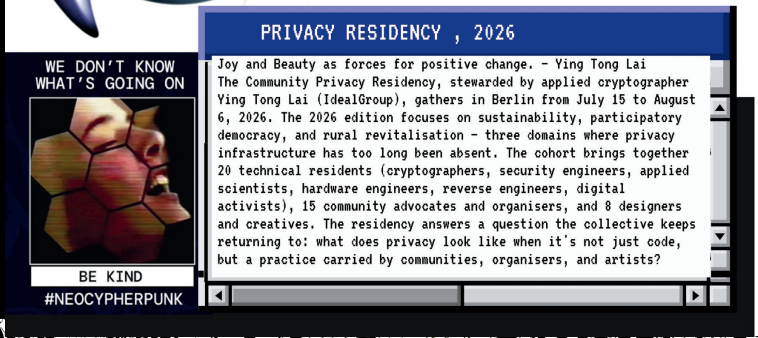
DIGITAL SOVEREIGNTY TOOLKIT

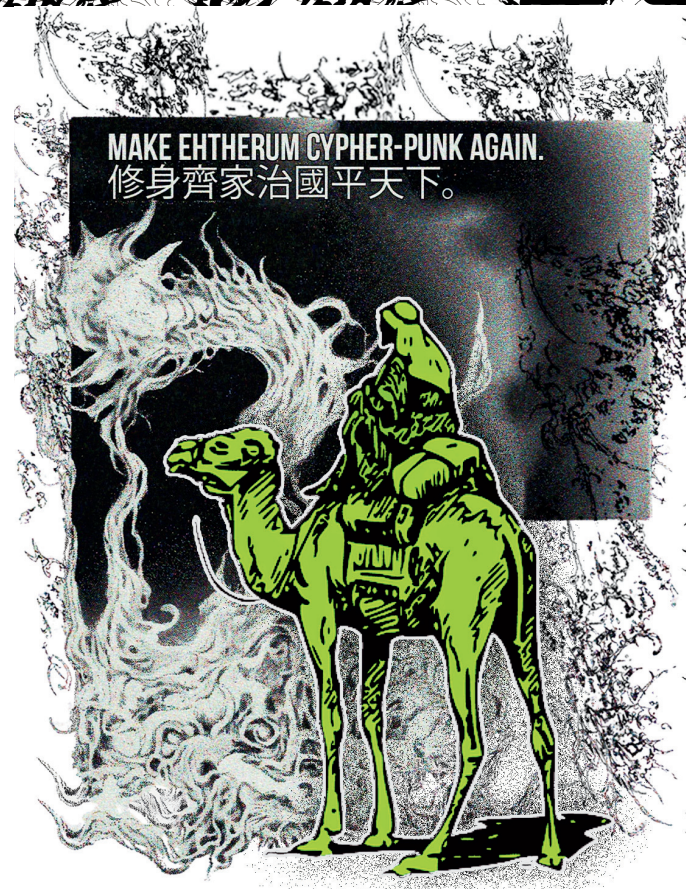
THE GOAL OF THE PRIVACY BUILDER PACK IS TO HELP DEVELOPERS REFOCUS ON WHAT TRULY MATTERS: BUILDING MEANINGFUL, IMPACTFUL, AND LASTING SOLUTIONS.
❖ CURATED TOOLS AND RESOURCES ❖ INSIGHTS FROM SEASONED BUILDERS ❖ REAL-WORLD NEEDS & LOCAL USE CASES ❖ IDEA GENERATOR TO SPARK CREATIVITY AND IMPACT

## ✶ ✶ ✶ LUNCH ✶ ✶ ✶

W3PN SWAG STORE

WE DROPPED THE W3PN MERCH SHOP, ALLOWING OUR COMMUNITY TO SPORT ENCRYPTED STYLE AND FUND GRASSROOTS INITIATIVES AT THE SAME TIME. FROM EMBROIDERED HOODIES TO CHEEKY STICKERS, IT'S PRIVACY WITH A PUNCH


WE DON'T KNOW
WHAT'S GOING ON
BE KIND
#NEOCYPHERPUNK
PRIVACY RESIDENCY , 2026
Joy and Beauty as forces for positive change. - Ying Tong Lai
The Community Privacy Residency, stewarded by applied cryptographer Ying Tong Lai (IdealGroup), gathers in Berlin from July 15 to August 6, 2026. The 2026 edition focuses on sustainability, participatory democracy, and rural revitalisation - three domains where privacy infrastructure has too long been absent. The cohort brings together 20 technical residents (cryptographers, security engineers, applied scientists, hardware engineers, reverse engineers, digital activists), 15 community advocates and organisers, and 8 designers and creatives. The residency answers a question the collective keeps returning to: what does privacy look like when it's not just code, but a practice carried by communities, organisers, and artists?




The Gini coefficient (also called the Ginwi index) is by far the most popular and widely known measure of inequality, typically used to measure inequality of income or wealth in some country, territory or other community. It's popular because it's easy to understand, with a mathematical definition that can easily be visualized on a graph. However, as one might expect from any scheme that tried to reduce inequality to a single number, the Gini coefficient also has its limits. This is true even in its original context of measuring income and wealth inequality in countries, but it becomes even more true when the Gini coefficient is transplanted into other contexts (particularly: cryptocurrency).

## 'Cypherpunks': Julian Assange on the future of the Internet

In Cypherpunks, WikiLeaks founder Julian Assange brings together a small group of cutting-edge thinkers and activists from the front line of the battle for cyber-space to discuss whether electronic communications will emancipate or enslave us.

The cypherpunks' whole wager rests on one asymmetry. Every state in history has ultimately backed its authority with violence or the threat of it — but force, as Müller-Maguhn points out, is useless against arithmetic. You can torture a person, bug their house, kick in their door; you cannot make a strong cipher surrender. This is the discovery the movement organized itself around: strong encryption is a corner of physical reality that even the strongest government on earth simply cannot enter. Assange traces it back to the crypto wars of the 1990s, when cryptography was legally classified as a munition and a handful

# Lunarpunk *and the* Dark Side of the Cycle

By lunar-mining, 2022

Crypto is an extreme-kind of sci-fi because as well as offering a vision of the future it also provides the tools to make that future possible. Crypto is currently energized by a sci-fi called solarpunk. Evolved from cyberpunk, solarpunk is a utopian vision of the future characterized by its optimism. In Ethereum, solarpunk hackers are creating transparent infrastructures for funding public goods. The imaginary here is simple: decentralization and transparency will lead to a fairer and more just world. Solarpunk is crypto's conscious mind. Yet the counterpart to solarpunk faith is lunarpunk skepticism. Lunarpunks are the solar shadow-self. They are the unconscious of this cycle. While "solarpunks join DAOs," lunarpunks are preparing for war, and building privacy-enhanced tooling to protect their communities. In the lunarpunk imaginary, a conflict between crypto and existing power structures is essentially preprogrammed. Regulation forces crypto underground. Anonymity proliferates. In the interstellar darkness, freshly radicalized crypto factions create a new kind of democratic society. This conflict is repressed in solarpunk psychology. Lunarpunk is a moment of insight between market cycles, a glitch in the hologram where the source code shines through.

### The Lunar Cycle

The sun is both a symbol of nature and of tyranny. Solarpunk systems are desert landscapes in which users are endangered and exposed. Lunarpunk is more like a forest. A dense cover of encryption protects tribes and offers sanctuary for the persecuted. Lunar landscapes are dark. They are also teeming with life. The lunar cycle upholds democratic techniques against authoritarian technology, freedom against surveillance, and diversity against monoculture. Lunarpunks believe freedom can only be found outside the logic of domination. By favoring transparency, solarpunk is tragically engineering its fate. Surveillance — the mechanism of authoritarianism — is bound to the solarpunk destiny. The only hope for solarpunk is to go dark.

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## NEWSLETTER

Every Monday at news.web3privacy.info — a weekly round-up of what's happening across privacy and Web3. De-googling tools, Signal updates, Zcash's quiet wins, case studies on not signing in with Google. Curated by @xgotchmax. Free, open, archive-able. Paired with long-form research at paragraph.com/@web3privacy, including the Ethereum Privacy Ecosystem Mapping.

◆スリルとサスペンスがいっぱい!!◆

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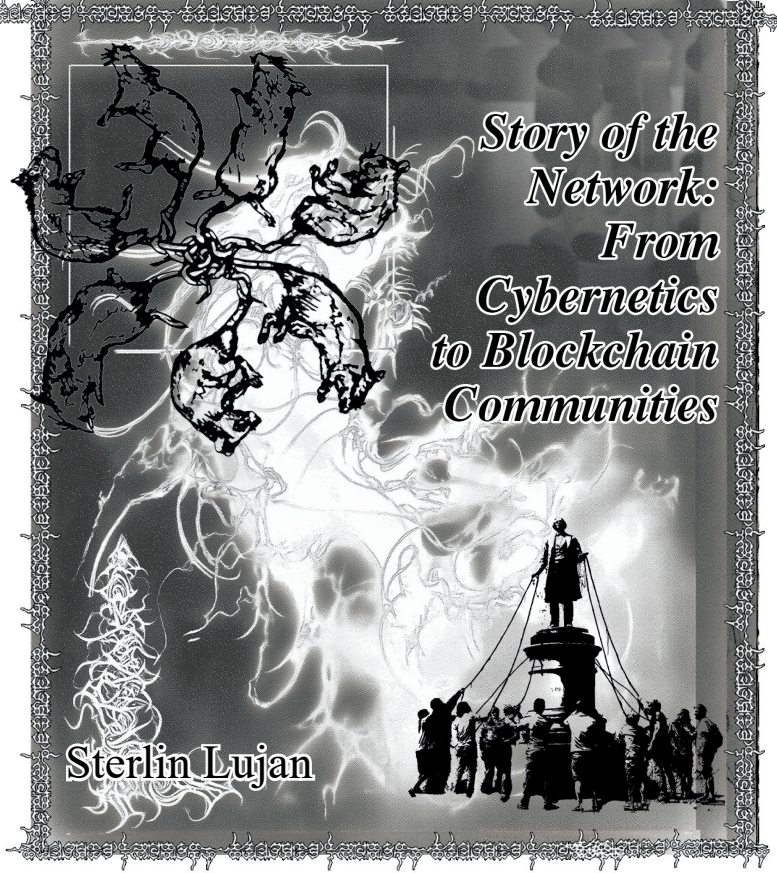



**Cybernetics: The First Science of Decentralisation**

Cybernetics is the study of systems, feedback, and control. Coined by Norbert Wiener in 1948, from the Greek kybernetes — "steersman." Cyberneticians focused on distributing communication and control across a network. Wiener's The Human Use of Human Beings (1950) warned that centralised control systems were brittle, prone to failure, and dehumanising. Organisations demanding obedience without feedback reduce humans to mere "effectors for a supposedly higher nervous organism." He framed his book as "a protest against this inhuman use of human beings." Stafford Beer extended these insights into governance. In Designing Freedom (1974), he described modern institutions as machines that produce outputs based on their organisational design. When institutions collapse, it is not because humans are flawed but because the system design is maladapted to complexity. Beer envisioned "liberty machines": distributed, cybernetic feedback structures for self-organisation without authoritarian centralisation. He also took part in one of the earliest tech-mediated governance experiments — Cybersyn (1971-1973), under Allende in Chile, halted by the 1973 Pinochet coup.

**The Post-Industrial Imagination**

Daniel Bell's The Coming of Post-Industrial Society (1973) described the rise of the knowledge economy. Alvin Toffler's The Third Wave (1980) framed history as three waves — agricultural, industrial, post-industrial — the last fragmenting mass institutions into micro-communities and flexible arrangements.

"The institutions of government must correlate with the structure of the economy, the information system… we are witnessing a fundamental decentralisation of production and economic activity. It may well be that the basic unit is no longer the national economy."

**The Network Nation**

Hiltz and Turoff's The Network Nation (1978) remains one of the earliest comprehensive studies of computer-mediated communication. They saw these systems as a new social infrastructure, "shrinking time and distance barriers among people, and between people and information, to near zero." Decades before blockchain or social media, they demonstrated that virtual communities could be real communities with their own norms, politics, and governance.

Institutions are failing. Confidence in government, big tech, and corporations has hit historic lows. Banks are bailed out while the middle class languishes. Social media platforms censor speech arbitrarily. Central banks erode purchasing power while denying responsibility. For a growing number of people, institutions meant to serve society have become extractive, unaccountable, and hostile.

In response, parallel societies are emerging — voluntary communities that build alternative systems for governance, commerce, and social coordination outside legacy frameworks. Rather than petitioning corrupt systems for reform, they circumvent them.

What makes this exodus possible are technologies that eliminate the need for trusted third parties. Public-private key cryptography enables individuals to prove their identity without relying on central authorities. Blockchain creates tamper-proof records. Zero-knowledge proofs allow verification without disclosure. The architects of this tech were the cypherpunks: rather than lobby to guarantee our rights, they wrote code that upholds civil liberties and privacy. But the cypherpunks built upon decades of innovation in cybernetic systems theory, post-industrial philosophy, and computer-mediated communication.

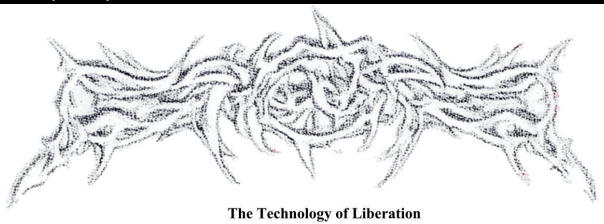
**The Cypherpunk Turn**

The 1990s shifted theory into practice. Tim May, Eric Hughes, Hal Finney and others asserted that cryptography could enable privacy, anonymous association, and resistance to censorship. Their guiding principle — "Cypherpunks write code" — emphasised that protocols, not policies, would define the emerging social order. For them, governance was rules embedded in code. Davidson and Rees-Mogg's The Sovereign Individual (1997) provided the macro-historical frame: digital technology would undermine the fiscal and coercive monopolies of nation-states. The information revolution would empower individuals and small groups to "exit." Sovereignty would become personal, mobile, economically enabled by encryption and digital money.

What the cypherpunks are building are not "states" seeking legitimacy from the old order, but parallel communities designed to operate independently of it. These autonomous social formations derive their legitimacy from their capacity to meet human needs and solve problems, not from diplomatic recognition.

**Parallel Societies as Transitional Governance**

Parallel societies exist, even if we do not yet call them by that name. DAOs coordinate treasuries larger than those of many municipalities. Online communities enforce rules without state oversight. Special economic zones experiment with alternative regulatory regimes. These are not theoretical experiments; they are prefigurative institutions currently in operation. As Jarrad Hope and Peter Ludlow contend in Farewell to Westphalia, this period marks the dissolution of the Westphalian order itself. The nation-state is nearly 380 years old and showing its age. Just as we no longer rely on the astrolabe for navigation, we should not assume that political technologies from the 17th century represent the pinnacle of human organisational capacity. The question is not whether this transition is happening, but what will replace the failing nation-state system. Hope and Ludlow's answer: blockchain communities — autonomous communities organised around cryptographic protocols that enable "decentralised-yet-cooperative human activities." Post-Westphalian sovereignty is polycentric: overlapping, flexible, voluntary, plural.



**The Technology of Liberation**

Blockchain communities can maintaintransparent,immutable archives that resist censorship. They can coordinate economic activity free from hyperinflation. They can enable secure, decentralised communication that protects privacy while maintaining transparency in governance. Zero-knowledge cryptography adds a critical dimension: it allows one party to prove they possess information without revealing it. Participants can verify eligibility, vote, or access services without exposing identity. Accountability and transparency coexist with personal anonymity. The technology exists, and experiments are underway. What remains is the commitment to design these systems wisely — as liberatory infrastructures that resist capture, rather than replicas of the hierarchies we sought to escape. This transforms the relationship between individuals and institutions, removing the surveillance apparatus historically linked to centralised governance.

**Conclusion**

The parallel societies emerging today arethe culmination of an intellectual project spanning more than half a century. Cybernetics showed that distributed systems could achieve coordination without hierarchy. Post-industrial thinkers recognised that information technology would dissolve mass institutions. Computer-mediated communication demonstrated that virtual communities can develop their own governance. The cypherpunks turned these insights into working code. What unites them: centralised control is incompatible with civil liberty, and the tools to escape it must be engineered into existence. The nation-state is failing because it was built for a different world. The Westphalian order cannot adapt to instantaneous global communication, borderless economic activity, and citizens who can exit jurisdictions without leaving their homes. What replaces it is already taking shape.

The story of the network is still being written.
We are its authors.

of programmers fought — and largely won — the right to put unbreakable codes in everyone's hands. He frames it through an image he saw above an American gun store: Democracy, Locked and Loaded. But where the Second Amendment imagines citizens holding off tyranny with rifles, the cypherpunk holds it off with mathematics — a couple of individuals with good ciphers standing against the strongest power in the world, and winning, because the math does not care who is asking. His sharpest distinction is between targeting and bulk interception. A determined state can still break into any single machine.

What cryptography defeats is mass surveillance: the cheap, automated watching of everyone at once. And that, he warns, is the real civilizational threat — the slow slide toward total surveillance as watching simply becomes cheaper than the number of people left to watch. The likely outcome is that the natural efficiencies of surveillance technologies will mean that slowly we will end up in a global totalitarian surveillance society, and that perhaps there will just be the last free living people, those who understand how to use this cryptography to defend against this complete, total surveillance.

**The regulation trap**

Anonymity is first compelled into being as an adaptation to mass surveillance. But its existence also further justifies surveillance efforts. Anonymity and surveillance are fated to escalate. Attackers use the increase in anonymity as a scapegoat to leverage the full extent of their power against crypto. Yet by cracking down on crypto, hostile powers simply further justify it. Crypto's usefulness expands disproportionately with each received blow. Antifragility. The regulation trap forces crypto underground, with consequences: <<< 1. Rising political consciousness. Post-crackdown, the crypto and fiat worlds are more clearly distinguished. Only by establishing this separation can crypto build a new world that reflects its values. <<< 2. Center is eliminated. A crypto at war is a hardened crypto. Factions willing to compromise will blend into the power apparatus or be eliminated. An extinction event of ethically compromised projects. <<<< 3. Better yield. Anonymous offworlds offer a kind of revolutionary yield for those ideological enough to traverse the no man's land.

**Solarpunk fragility**

In a transparent system, users are exposed. Faced with persecution, users opt-out, triggering a descent into fragility. The solarpunk mindset is essentially optimistic. By building transparent systems, the solarpunk says: I have faith that the law won't turn against me. Its insistence on optimism prevents it from preparing for the worst case scenario.

**Dark optionality**

According to Taleb, the future is dark: it cannot be predicted with meaningful certainty. Optionality assumes your prophecies are wrong most of the time. Being wrong is cheap, while being right is disproportionately rewarding. Lunarpunk integrates optionality because it thrives in the worst-case scenario. Being well-defended means going dark: using cryptography to protect the identity and activity of users. Crypto's antifragility is only demonstrated when anonymity is coupled with persecution. Lunarpunks believe that through anonymity, escalating conflict simply empowers crypto — an empowerment exponential with the aggressor's decline.

## THE ECONOMICS OF FREE SOFTWARE

**Richard M. Stallman × Amir Taaki,**

in conversation at Paralelní Polis (HCPP23)

Stallman: I started the free software movement because freedom is what makes life good. If you're running non-free software, it's an instrument for somebody else to have power over you — whoever controls what's in that software.
If you're running Apple software, Apple has power over you. Google software, Google has power over you. Microsoft software, Microsoft. And that's not right.

Taaki: Economics doesn't mean money. It comes from the ancient Greek for "household management" — the well-being and needs that sustain life.

In my life, three moments completely blew my mind. One was discovering Bitcoin. Another was zero-knowledge proofs. But the first was learning that you could change the operating system on your computer. That free software existed. Hackers acquired that technology because they saw it as a tool of power. They said: "We need to bring that power to the people." People shared freely — mutual recognition, a shared mission.

Then a ton of money started to flow in. Kind of like with crypto. A lot of people lost their morals. The culture changed. But one person didn't change. One person said "No." And that was Stallman.

Stallman: I'm a practical sort of philosopher. I see things that are unjust, bad, painful — and I look for ways to make them better. Instead of admiring me, admire justice, admire truth.

On "Open Source" — In 1998, some people coined "open source." They preferred it because it let them disconnect from the values I had brought into free software. Open source promotes convenience, success, cooperative development. We fight for people to have the right to change the programs they use, and to share them. The key is the freedom to collaborate. Open source advocates never say "This program is bad because it's closed source" — they don't believe that. For us, that's the most important question: why is it harmful for society if a program is non-free?

On "The Cloud" — There is no such thing as "the cloud." It's a confused, confusing term. What actually exists: servers. Owned by companies. Located in specific countries. Governed by specific laws.
If someone says "Your data will be in the cloud," they're pulling the wool over your eyes. What servers? Whose servers? What governments might access them?

My answer is: "I don't want you to get any of my data. Get lost." When I buy something, I pay cash.

On "Content" — Let's not call it "content." "Content" embodies the values of someone trying to sell a product. It reduces what people create — books, music, drawings — to stuff to fill a box. And it says what's inside the box doesn't matter — just keep the box full. I'd rather look at a novel, a memoir, a song as a work — with value in itself, independent of whether it can be monetized.

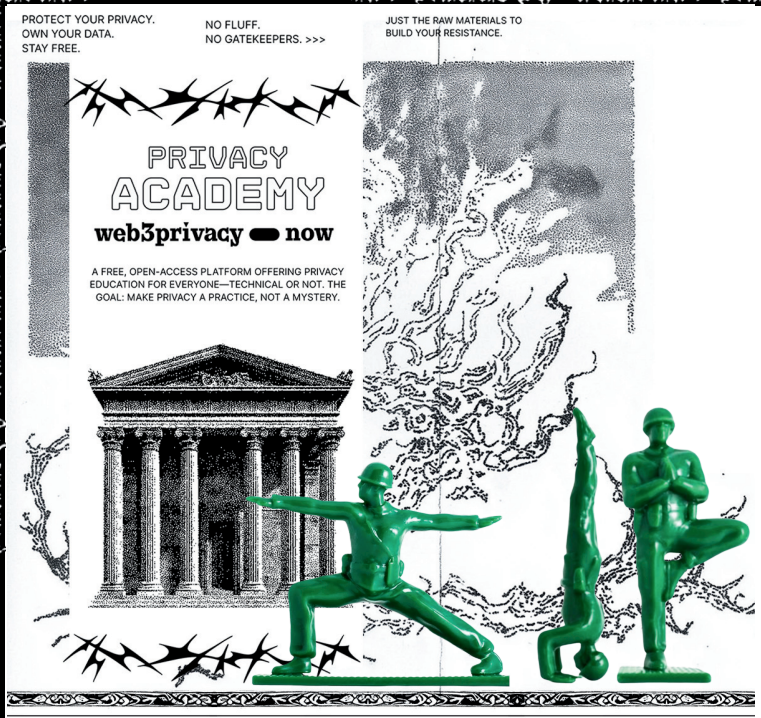
On GNU Taler — An anonymous payment system. Not a cryptocurrency. We designed it to avoid speculation. People buying a coin that fluctuates in value — that's not freedom, that's gambling. The payer is anonymous, using blind signatures. The payee is known — so they can be taxed. We don't want to help rich businesses evade taxes.

Anonymity for users — not for large corporations.

On Optimism Audience: Are you optimistic about the future of free software?

Stallman: I'm never optimistic. That's just my nature. I see all the ways things can go wrong. I see powerful enemies. I feel discouraged. But I don't give up — because giving up is useless. All it guarantees is defeat. So we keep fighting — whether we think we can win or not.

HCPP23, Paralelní Polis, Prague — a nonprofit promoting economic, social, and digital freedom.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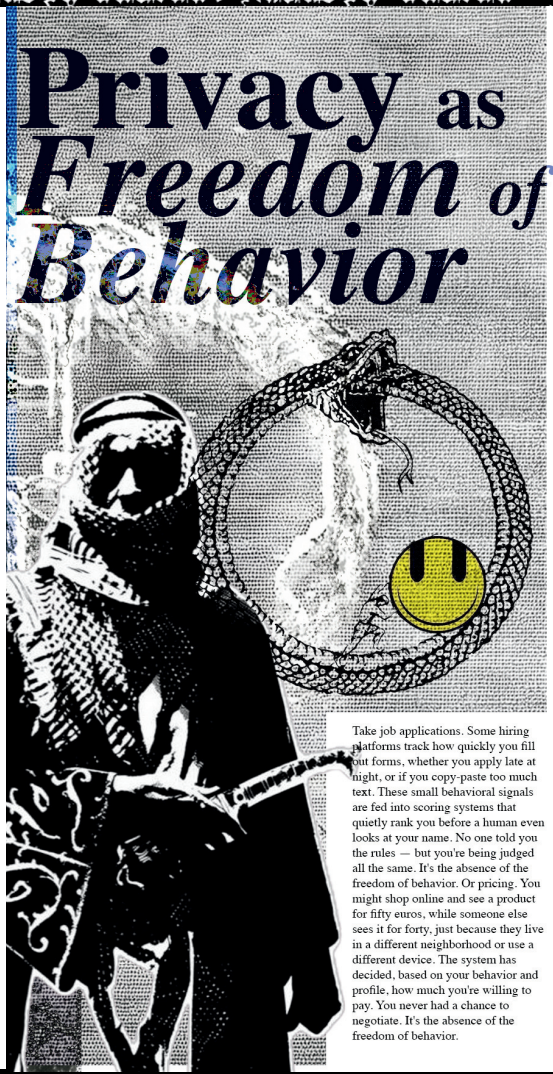
## THE SOVEREİGN INDİVİDUAL- CHAPTER 1 : THE TRANSITION IN THE YEAR 2000

**James Dale Davidson & William Rees-Mogg, 1997**

> "It feels like something big is about to happen: graphs show us the yearly growth of populations, atmospheric concentrations of carbon dioxide, Web addresses, and Mbytes per dollar. They all soar up to an asymptote just beyond the turn of the century: The Singularity. The end of everything we know. The beginning of something we may never understand. —Danny Hillis

**PREMONITIONS >>** The coming of the year 2000 has haunted the Western imagination for the past thousand years. Ever since the world failed to end at the turn of the first millennium after Christ, theologians, evangelists, poets, and seers have looked to the end of this decade with an expectation that it would bring something momentous. No less an authority than Isaac Newton speculated that the world would end with the year 2000. Michel de Nostradamus, whose prophecies have been read by every generation since they were first published in 1568, forecast the coming of the Third Antichrist in July 1999.[2] Swiss psychologist Carl Jung, connoisseur of the

# Privacy as *Freedom of Behavior*



"You're not choosing who to love"□Dating apps? Same thing. Behind the scenes, they score your profile based on photos, grammar, how others engage with you — and then show you a filtered version of the world. You're not choosing who to love. You're choosing from those whom the algorithm decided you should see. It's the absence of the freedom of behavior. These examples reflect a shift in power deeply explored by Shoshana Zuboff, who coined the term surveillance capitalism. According to Zuboff, we are not just users of digital platforms; we are raw material for behavioral prediction markets.

Can we finally get rid of anxiety?

This metaphor of freedom of behavior has become meaningful to me. It's not just a way to simplify a concept — it's a way to frame digital life in terms of autonomy, not anxiety. This mirrors the political urgency described by Timothy Snyder, who reminds us that freedom isn't something we automatically inherit — it's something we practice. In a digital world increasingly driven by profiling and prediction, privacy becomes the architecture of that freedom. We often frame privacy as protection — something defensive, something we need to shield ourselves. But I think it's also something creative. Privacy gives us the space to think without shaping ourselves for an audience. It gives us the freedom to ask dumb questions, make strange choices, and grow in unpredictable directions. It's not just about hiding — it's about becoming. And if freedom of speech was one of the great pillars of the twentieth century, maybe freedom of behavior is what the twenty-first will demand. Not just the right to speak — but the right to move, explore, and exist in digital space without being reduced to a prediction.

Maybe privacy isn't the opposite of openness? Maybe it's what makes openness possible in the first place?

Take job applications. Some hiring platforms track how quickly you fill out forms, whether you apply late at night, or if you copy-paste too much text. These small behavioral signals are fed into scoring systems that quietly rank you before a human even looks at your name. No one told you the rules — but you're being judged all the same. It's the absence of the freedom of behavior. Or pricing. You might shop online and see a product for fifty euros, while someone else sees it for forty, just because they live in a different neighborhood or use a different device. The system has decided, based on your behavior and profile, how much you're willing to pay. You never had a chance to negotiate. It's the absence of the freedom of behavior.

# Against overuse of the Gini Coefficient

By Vitalik Buterin ----- 2021

What's wrong with the Gini coefficient?

The Gini coefficient is attractive because it's a reasonably simple and easy-to-understand statistic. So, what's wrong with it? In this article, I will focus on one specific problem that I think is under-discussed: the Gini coefficient combines together into a single inequality index two problems that actually look quite different — suffering due to lack of resources, and concentration of power.

To understand the difference between the two problems more clearly, let's look at two dystopias:

Dystopia A: half the population equally shares all the resources, everyone else has none. Dystopia B: one person has half of all the resources, everyone else equally shares the remaining half.

Clearly, neither of those two dystopias are good places to live. But they are not-very-nice places to live in very different ways. Dystopia A gives each resident a coin flip between unthinkably horrific mass starvation if they end up on the left half of the distribution and egalitarian harmony if they end up on the right half. If you're Thanos, you might actually like it! Dystopia B, on the other hand, is Brave New World-like: everyone has decently good lives, but at the high cost of an extremely undemocratic power structure where you'd better hope you have a good overlord. If you're Curtis Yarvin, you might actually like it! These two problems are different enough that they're worth analyzing and measuring separately.

Why Gini is very problematic in non-geographic communities ?

There is a deep and subtle problem with using the Gini coefficient to compare crypto and blockchain communities. The problem lies in the key distinction between typical geographic communities (eg. cities, countries) and typical internet communities (eg. blockchains): A typical resident of a geographic community spends most of their time and resources in that community, and so measured inequality reflects inequality in total resources available to people. But in an internet community, measured inequality can come from two sources: (i) inequality in total resources available to different participants, and (ii) inequality in level of interest in participating in the community.

The average person with $15 in fiat currency is poor and is missing out on the ability to have a good life. The average person with $15 in cryptocurrency is a dabbler who opened up a wallet once for fun. Inequality in level of interest is a healthy thing; every community has its dabblers and its full-time hardcore fans with no life. So if a cryptocurrency has a very high Gini coefficient, but
much of this inequality comes from inequality in level of interest, then the number points to a much less scary reality than the headlines imply.

Cryptocurrencies, even those that turn out to be highly plutocratic, will not turn any part of the world into anything close to dystopia A. But badly-distributed cryptocurrencies may well look like dystopia B, a problem compounded if coin voting governance is used to make protocol decisions.
An alternative: measuring the two problems separately

For dystopia B problems — concentration — a simple alternative is the Nakamoto coefficient: the minimum number of participants needed to add up to more than 50% of the total. Concentration indices like this focus heavily on what happens near the top: a large number of dabblers with a small quantity of resources contributes little or nothing to the index, while the act of two top participants merging can make a very big change.

For cryptocurrency communities — where concentration of resources is one of the biggest risks to the system, but where someone only having 0.00013 coins is not any kind of evidence that they're actually starving — adopting indices like this is the obvious approach. But even for countries, it's probably worth talking about, and measuring, concentration of power and suffering from lack of resources more separately.

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# PRIVACY EXPLORER

W3PN EXPLORER IS A PUBLIC TOOL TO FIND, RANK, COMPARE AND EXPOSE WEB3 PRIVACY PROJECTS—

IT'S A LIVING DATABASE AND RANKING SYSTEM THAT HELPS USERS, BUILDERS, AND INVESTORS CUT THROUGH THE NOISE AND SEE WHO'S BUILDING REAL PRIVACY—AND WHO'S BLUFFING.

## Upcoming... In 2026

STILL TO COME IN 2026 --
AFTER BERLIN, THE TOUR CONTINUES:

🇳🇱 AMSTERDAM MEETUP — SEPTEMBER 1, 2026

🇯🇵 TOKYO MEETUP — SEPTEMBER 18, 2026

🇮🇳 CONGRESS MUMBAI — NOVEMBER 2, 2026. VENUE TBA. THE COLLECTIVE'S THIRD MAJOR CONGRESS LANDS IN INDIA.

## PAST EVENTS — THE 2025/2026 TOUR

The collective doesn't lecture about decentralisation. It tours.

### 🇦🇷 Ethereum Cypherpunk Congress #2 — Buenos Aires, November 16, 2025.

The big one. Richard Stallman (Free as in freedom — hacktivist, inventor of copyleft, GNU, founder of the Free Software Foundation) joined as headlining hero. Jordi Painan from Voodoo presented the DaVinci protocol, a zkSNARK voting system born from the trauma of Catalunya 2017 — imagine a world where freedom of speech, assembly, and representation is under pressure. DaVinci has since been deployed by political parties, unions, Esquerra Republicana, the Pirates, FC Barcelona, NEW BELARUS. @ml_sudo delivered a landmark talk titled "Ghost Sexism" — hidden, indirect, deniable, hard to pin down — on how trustless tech principles meet underlying sexism in the field. The full archive lives on YouTube and the Internet Archive.

### 🇨🇿 Prague Meetup — May 7, 2026.

Pre-ETHPrague gathering of digital rights activists, academics, devs, hacktivists, community builders, cryptographers, and public goods fundraisers. Together. Freedom Browser (by Florian Glatz, powered by Swarm, IPFS, Radicle) downloaded 1500 times in two days from 100 countries. Speakers: Mario Havel (Ethereum Foundation), Cheeky-Gorilla (Protocol Guild), Paul Dylan-Ennis, Jaya Klara Brekke (Nym), Gavin Birch (Armada), Nico Consigny (Kohaku), Mykola Siusko, Meinhard Benn (Freedom Browser).

### 🇮🇹 Rome Meetup — May 8, 2026.

At Urbe Hub. Theme: Shaping and Defending the Techno-Political Evolution: Cryptography, Open Source, and Public Goods. Sterlin Lujan (Logos) did a deep dive into the metadata kill chain. Jaromil (Dyne.org) reflected on the limits of ZKs. Ying Tong shared Privacy Residency takeaways. Closing slide, projected on a wall in Italy: ONLY TOGETHER ARE WE STRONG. Co-happened with zkSummit14.

### 🇷🇴 Cluj Meetup — May 12, 2026.

Part of ETHCluj. Positive freedom, digital rights, decentralisation of power, free software and privacy. Six speakers across three duets, facilitated by @robdotrego.

### 🌍 Plural Events Worldwide — May 14, 2026.

Deliberate Democracy in Practice: Privacy, Coordination, and Collective Action. Fourteen cities, one day: 🇪🇸 Barcelona, 🇧🇷 Rio de Janeiro, 🇫🇷 Rome, 🇵🇹 Lisbon, 🇧🇯 Benin, 🇸🇬 Singapore, 🇨🇦 Vancouver, 🇺🇬 Kampala, 🇧🇪 Brussels, 🇭🇺 Budapest, 🇬🇪 Tbilisi, 🇦🇷 Buenos Aires, 🇰🇪 Nairobi, 🇩🇪 Berlin.

MAKE
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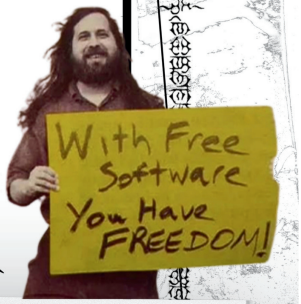


## THE POLITICS OF PRIVACY: AUTONOMY AND POWER IN THE DIGITAL AGE

After a year of work, the collective is publishing its first book in June 2026

THE *FIRST* BOOK RELAISE
BY W3PN COMMUNITY

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Web3 Privacy Now, is a collective, brinding freedom to diverse audiences curious in anti-capitalism, democracy, human decency and ownership. You can't monetise freedom We believe that solidarity between humans should be based not on transactional relations. Explore self-sovereign realm at Neo-cypherpunk Summit - 14th June, Berlin